

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Lord's Advent the Paramount Issue

**The Salvation and Destiny of the World
Depend Upon the Messianic Manifestation**

By KORESH

THERE IS NO SUBJECT before the world today of more importance than that of the coming of Christ. It constitutes the central conception of the Christian system; and without the doctrine of what the church has called the "second coming" of Christ, there is nothing in the Christian religion to attract the attention of the modern mind. Almost the final enunciation of the Lord to his Disciples was to the effect that "I shall come again."

It is well that we study the character of the Lord's coming, not merely from a Biblical point of view, but that the scientific aspect of his appearance in relation to the progress of the human race be systematically analyzed. The great mass of professing Christianity prefers any subject for consideration to that of the Lord's coming; and in fact, the man whose mind is given to the contemplation of the Biblical view of the coming of Christ, is regarded by the nominal Christian as a deluded fanatic. Christians do not want the subject discussed because it is distasteful. There are various reasons for this attitude of Christians generally. The paramount reason is, that the subject is not at all comprehended, and mainly because there has been no scientific consideration of the subject apart from a Biblical view, and this always from false conceptions and misinterpretations.

There are certain laws of being which, comprehended, throw all necessary light upon the question of the coming of the Son of man. The laws of the relation of spirit and matter must be known before there can be any true conception of the time and character of the Messianic manifestation. The foundation law of the coming of the fruition of the human race in that perfection of character toward which every phase of development determines, is that of propagation from the perfected germ of creative function. There developed, through the laws of generation, the creation of the perfect man as the firstfruits of the gestative functions of

universal creation. This man came to the world at the only time in the history of the nations definitely marked in the position of the sign on the ecliptic of the movements of the cosmic organism. The sign Aries was culminating its own constellation. The God-Man came at the appointed time, the time designated by the indications of astronomical data. He came in the fulfilment of every sign and indication of the advent of such a character as the world demanded for its restoration from the calamity of the fall of the human race. The distinctive law of polarity fulfilled its function in the manifestation of the Son of God.

Before one can comprehend the planting of that Son in the race for its redemption, the law of the dematerialization of the physical form of the man having reached the fruition of human development must be thoroughly analyzed. Does man finally attain the point in his career in which he overcomes the corruptible tendency, and instead of passing out of the world through the corruption of the body in what is called death, pass out the new and living way through dematerialization of the visible and tangible form? We have the record of such a culmination in the character of Elijah the prophet, and also of the Christ, who declared beforehand the character of his passing. Is it a fact that there is such an attainment as overcoming the mortal tendency and reaching the state of absorption? There are millions of people in the world, aside from the professedly Christian nations, who pretend to believe that a man may reach the state of having overcome, and that his final hope is in absorption. This is the foundation of the Christian belief.

Jesus taught, before he was taken from the world, that he would be absorbed into his Disciples; for he said unto them, "It is expedient for you that I go away: for if I go not away the Comforter will not come to you; but if I depart, I will send him unto you. * * Howbeit when he, the Spirit of truth, is come, he will guide you

into all truth; * * and bring all things to your remembrance; * * and he will show you things to come." When we consider that he was the Truth, as he declared himself to be, we must infer at least that to receive the Spirit of Truth was to receive him. He said, "I will come into you, and will sup with you." And as "I am in the Father, and the Father in me, * * I in you and you in me."

What are the facts? The Lord was dissolved in the presence of his Disciples; his body became spirit, and that spirit, which was the substance of his person, was absorbed into his Disciples. Thus He was eaten, as he said he would be, by his church; and that it might not be forgotten or misinterpreted, he instituted the Lord's Supper to demonstrate the fact, that as oft as they repeated the symbol they did show forth the great truth that he was eaten and was dead in the church, until he arose again in the resurrection of his people.

Is the law of the cross (or of transmutation) a fundamental law of being? Was the crucifixion of the Lord a sign or symbol of the existence of such a law as that of transmutation? Is it possible to transmute spirit to matter, and matter to spirit? The law of the cross means this and nothing more. The personality of the true and living God, who demonstrated his humanity by the manifestation of his personal form in the character of the visible manhood, personality, and individualism of the veritable Lord God, is the central truth concerning the character of Deity; and the confession of the humanity of Jehovah is the supreme confession possible for the human being to make. The Lord Jesus was the Creator of the universe. The Creator of the universe is the man, the Man-God. All else that is called God is a delusion and a snare of the devil.

What became of the Lord after his resurrection from the tomb of Joseph? He was translated, which means simply, that his body was dissolved in the presence of his Disciples, and the spirit of that dissolution was absorbed by his church. This was the planting of the Lord Jesus in the race which he came to save. This is the scientific solution of the great question, not only of *where* he went when he was planted, but *whence* he will arise in his resurrection.

The Christ will come in the soil in which he was planted as the seed or germ of reproduction. Was his life primarily planted in that race of people which finally became the Anglo-Saxon? Will the highest form of the Messianic character come with a people in which the Christ of nineteen hundred years ago was planted, or will he come forth from some foreign soil in which the seed was not sown? Shall we look for the crop in the soil where it was sown, or in some other soil? These are questions we ought to consider, when trying to solve the problem of the Lord's coming to his chosen people.

The Lord Jesus was sown in the people prepared by the processes of racial infiltration and development, the people who constituted the soil of his planting in the race. Who were these people? The house of Israel, the ten tribes, were to become the chosen people of the

Lord. This nation constituted the vineyard in which the seed of the regeneration of the Sons of God was to be planted. The ten tribes of Israel were carried away into Media by the Assyrian power, and lost by their infiltration through marriage with the Medians, Persians and Assyrians. By this ethnic infiltration they became the Germanic race. This was the posterity of Joseph and it has been declared that from this posterity will come the Shepherd, the Stone of Israel. Ten of the tribes were called by the name of Ephraim. It was said of Ephraim, the "younger brother shall be greater than the elder" [Manasseh], and his seed shall become the fulness of the Gentiles."

The name of Ephraim, the younger son of Joseph, was named upon the ten tribes, and these were carried into Mesopotamia and intermarried with the tribes of nations by which they were absorbed, and thus, being cut off from the house of Judah, they became the Gentiles, which it was declared they should become before the restoration. The Germanic race now includes not merely the Germanic people, but all of the modern phases of the Latin race. The Christ of nineteen hundred years ago was planted in this race, and from this race will come, first, the Son of man, and thence the Sons of God. In the utmost projection of the Germanic family; namely, in the ultimate projection of the Anglo-Saxon, there comes forth the Son of God as the forerunner of the coming of the Sons of God. This is He who was dead and is alive forever more.

There is nothing more certain, and nothing more consistent, than the statement of this great truth, namely, that the Lord was absorbed by his church, and that by this absorption the processes of reproduction will multiply the Sons of God through the metamorphosis of the human race from its corruptible to its incorruptible state. It is the doctrine of the Bible, the doctrine of common sense, and the natural deduction of scientific exploitation. The Shepherd, the Stone of Israel will arise from the posterity of Joseph through the house of Ephraim, as it has been prophetically declared, and every other claim of Messiahship will fall at the disclosure of the science of immortality and the coming of the Sons of God, through the appointed and declared Shepherd of this dispensation.

The world is rapidly (and in a ratio of acceleration) approaching the vortex of its final dissolution. The love of money, which is the root of all evil, is the dominating momentum of the forces of modern civilization, and there is no tendency of the present age to entertain upon any reformation which promises to change or modify the current of human activity. It is one mad headlong rush to accumulate wealth by any means through which the penalty for the violation of law can be escaped. The modern Christian church and Christian nations have made the love and accumulation of money the initiation into all that the world holds respectable. A man's reputation does not depend upon his honesty, but upon his ability to secure his obligations through his bank account.

The Doctrine of Man's Attainment to the Godhood

By KORESH

THERE ARE thousands of people searching for God, or for something that may be regarded as the cause and origin of things. There are all kinds of opinions predicated upon the basis of working hypotheses concerning the character of causation; but there is nothing definitely settled among the so called scientific minds of the world, and the nature and character of the creative force remain a conjecture. For the past nearly forty years, it has been claimed in Koreshan Universology and promulgated in the Koreshan literature that the perfect man is God; and that to attain to perfect manhood is to become a Son of God. We have been careful in our system of promulgation, to make the distinction between the man made perfect through regeneration from the Son of God, and the mortal man not yet created in the likeness and image of the Almighty.

We reached our conclusions from the study of the comparative anatomy and physiology of the human being, and of the universe as an entirety; but we have found these conclusions corroborated in the testimony of both the old and new Scriptures. These two testimonies bear witness to the truth that the perfect man is God, and that the God is the perfect man. Our conclusions are of little importance to the world generally, because a prophet is without honor unless he comes up through the so called scientifically prescribed methods.

Recently, the *Nonconformist* of London has come out with the declaration that man is God and God is man. We think that inasmuch as we furnished Mr. Campbell with our literature, he has been influenced through its perusal; but he is wide of the mark if he imagines that he has presented anything like the truth of Koreshan promulgation. The New Testament doctrine of the manifestation of the Son of God as the Messiah and Savior of the world, gives forth no uncertain sound as to the character of the Christ. He is declared to be the Son of God in a special and distinctive sense; to be the beginning of the creation of God; to be the fulness of the Godhead bodily; to be the Creator of all things, whether they be thrones, dominions, principalities, or powers. All things were created by him and for him, and without him was nothing created that was made.

It seems, however, that Mr. Campbell assumes that man is God and God is man, independently of any specific relation to the Redeemer of the human race. The doctrine that the perfect man is the God-Man, is both Scriptural and Christian. The Lord Jesus claimed to be the Son of God in a specific sense. He claimed to be heir to the throne of God the Father, whom he declared was in him, and whom he himself constituted. He was distinctively immortal, while the present race is distinctively mortal. Because of this distinctiveness it was possible for the immortal Son of God to become the Savior of the mortal humanity, which he came to make immortal through regeneration from himself.

Regeneration or reproduction (which is the same thing) works in the higher kingdom precisely as it does in any kingdom of being. When a seed is generated it is possible, through the planting of that seed and the operation of the laws of propagation, to multiply its kind. It was necessary to create the firstfruits of the new genus before there could be a multiplication of the same kind of fruit. God generated from the human race an heir to his throne; after which, through the planting of this heir, and in the processes of regeneration (reproduction), many Sons could be reproduced. The office of Savior was to be performed through the planting of the Son of God in the race, that there might be a multiplication of the Sons of God. This doctrine is scientific and Scriptural.

The Christ was planted in the soil of the mortal humanity through the operation of the Holy Spirit. This was in fulfilment of his own positive declaration that he came to be appropriated by his church. "I am the living bread which came down from heaven; if any man eat [appropriate] of this bread he shall live forever." When? "I will raise him up at the last day;" namely, at the end of the Christian age. The Lord was absorbed as he declared he would be. This was after his resurrection from the tomb of Joseph. He was absorbed upwardly or inwardly into the eternal throne, the throne of universal Being; he was absorbed descendingly into the church which ate him for its regeneration, to be raised into the likeness of his life. Thus the Son of God planted in the race reproduces himself in multiplication in the new forms of life, raised up in his image and likeness.

We condemn this effort of ignorance to place the mortal humanity on an equal footing with the humanity of immortality which we find represented by the Lord God, who was and is the Man. No man can be a Son of God who denies the veritable and only source of the possibility of becoming a Son of God. "To all that believed in his [Christ's] name gave he power to become the sons of God."

The great spirit of antichrist has arisen, represented in modern spiritualism, in so called christian science, in what some have dubbed the "new thought," and in theosophy and other forms of denial, to belittle the character of the Son of God and heir to the throne of God, and finally the Man on the throne of God, who is God, the Savior of the world.

Yes, the Lord Jesus who came into the world as its Messiah nineteen hundred years ago is on the eternal throne; and he is the true and only God, the Savior of men. The denial of the divinity of the Son of God, of his supremacy as seated upon the throne of the Eternal, of his manifestation in the flesh as the immortal and divine flesh in contradistinction to the mortal flesh which he came to save, is the power and manifestation of antichrist. It was predicted to come, not outside of the church, but in the church and of it. That time shall not come except there be a falling away first, and that man of sin be revealed.

The strange anomaly confronts the world—a claim

of scientific attainment, when it is a fact that these same scientific men are seeking to know their origin and destiny. Until a man knows where he came from, where he is going, and what he is, he is not a scientific man. Until a man can define the character of his spirit, soul, and body, and know the functions of his entire organism, he does not know; and if he does not know, then he is not scientific. Koreshanity furnishes the key to all mystery, to universal knowledge. Let the man who pretends to be a scientist, but who admits he does not know, acquaint himself with the elements of the Koreshan Universology, if he would be wise and stand upon certain ground.

The Path of Progress Through Reembodiment

By KORESH

THE MENTAL CALIBER of the men of the present generation is of such a character that it cannot measure the amplitude nor comprehend the composition of a genius, when launched upon the ocean of human activity. The greatest genius up to his day, since the projection of the Christ of the Christian dispensation, was brought to the notice of the few who could comprehend, in the character of Emanuel Swedenborg who, in his scientific works, anticipated almost every thought and action of the modern mind.

To comprehend the magnitude of the great Seer, there must be something of a knowledge of the laws of human progress toward the rounding-out of the human character, upon which depends the final fruition of man as the product of the Tree of Life. The progress of man through the natural and spiritual careers of his advancement toward the culmination of his evolution, is marked by a consecutive and alternate material and spiritual existence. A great man lives in the world in one embodiment, which he casts off and enters consciously into his spiritual activity; from which he again descends into a successive material existence, taking upon himself another body, in which he gains additional experiences. He enters the spiritual sphere with the continuity of his consciousness; but upon descending into the material form and function, he loses his identity, or forgets it, and takes what appears to be a new form and a new mentality. In fact, he not only seems to be another person, but in reality he is another being; because, when the precipitation occurs, it is but the wasted elements thrown down through the activities which are carrying forward to their final destination, all of the mental identities to be resurrected, which in the aggregate constitute the fruit of the Tree of Life.

As an illustration of the advancement of a progressive character on the upward career, let us take for instance the great Seer, Emanuel Swedenborg, born into the world on the 29th of January, 1688. The world at large is becoming somewhat familiar with his name, though it is still ignorant of his great character. This

was but one of a repetition of embodiments, marking the career of this great man through the progress of the Christian dispensation. It does not always follow that a given embodiment is an apparent advancement over the preceding one, for it often occurs that there may be a letting-down in mental capacity from one partial incarnation to the successive one. The entire consciousness of the progressive individuality is not completely precipitated into the material plane, for the superactive consciousness moves along in the sphere of spiritual continuity from plane to plane until the final reincarnation, when the resurrected identity enters into mental conjunctive unity with its complementary sphere.

While there is a precipitation which reëmbodies a man, partially comprises the man in his earthly progress, and ascending altitude, there yet remains, in the spiritual domain, the interior consciousness which, on the progressive ascending scale, is deriving from the net of spheres a successive influx of incrementation to correspond to the degree of development attained in the augmenting character. Swedenborg was in the line of a succession of embodiments from a specific personality having a prominent sphere of activity nineteen hundred years ago, but whose name I am not now permitted to announce, though being well acquainted with this specially chosen of the Lord for a central purpose terminating the Christian dispensation. ✱

Though Emanuel Swedenborg had not attained the perfection of his character in his embodiment as Swedenborg, he nevertheless was chosen for the Messianic character of the New Era. When Swedenborg cast off his *persona*, mask, or covering, that his spirit might remain constantly within his spiritual sphere, he became the Messiah to the spiritual world. He was not known there as Swedenborg, but as Emanuel only. He once entered into spiritual conjunctive unity with the center of the spiritual heavens, and could be seen there as the glory of that sphere. No one in the spiritual world knows him as Swedenborg. He is known there only as Emanuel, which being interpreted is, God with us. This fact cannot be understood without a knowledge of the great and central principle of mental conjunctive unity. This law involves the possibility of mentalities entering into indissoluble oneness or unity, so as to obliterate distinctive characters, but so blending the distinctive identities as to make one of two or many, leaving but one identity, yet awaking each identity into the one. It is a composite unity, whose augmented individuality constitutes the Lord God when in his visible and material tangibility.

Swedenborg did not complete even his earthly career as Emanuel Swedenborg. He fulfills his earthly mission when he attains to the power of overcoming mortality, in that final reëmbodiment in which he is known as the Messianic character to the natural world as he was the Messiah to the spiritual world, with whose center he entered into conjunctive unity. His blending with the nucleus of the spiritual heavens was a spiritual absorption into the unity of that sphere. Such an absorption did not complete his mission with the world.

Swedenborg taught that in the literal sense of the Word, the Word was in its fulness, holiness, and in its power. Swedenborg did not reach the ultimates in which this degree obtains. It therefore follows that he was to come into another incarnation to make perfect his career, before he could enter from the natural sphere of his perfection into that absorption which would constitute him one with the central Godhood. Swedenborg was to become the inheritor of the throne of God. Not by and from a spiritual absorption, but from that final absorption which should take him from the material plane in his chariot of fire, in which his body should pass out in an incorruptible dissolution.

To know Swedenborg there must be a knowledge of that central law of absorption into Nirvana, through which one personality may be conjoined with the very heart and center of the universe, which is a distinctive principle from that in which men attain to the condition of absorption into circumferential Deific characters, which constitute the multitude of Deities who inhabit the spheres of eternal life. The law of polarization of the universe in one distinctive and limited mental center, as the eternal nucleus of the cell, constitutes a law of which the world seems to be entirely ignorant. And why not, when those who have given to the study of the human brain the highest mental effort of modern times, are ignorant of the functions of the encephalic nucleus and center of consciousness?

Swedenborg is in the world to complete his mission. He is in his final embodiment, through which he reaches the central consciousness of the universe. He is in that consciousness which he himself recognized as the name of the Lord.

The Culmination of the Competitive Conflict

By KORESH

THE COMPETITIVE commercial spirit is the spirit of war. There can be no escape from this consequence to the force of greed which actuates the individual and corporate purpose to appropriate that which another has earned. The great competitive struggle, in which the capitalist whose money is the increment of the wage-slave, robs the common toiler of his right, is conducted in opposition to the principle of love to God and the neighbor, and must have a termination; nor does it require much of a prophet to discern the final limitation of its power. It is the power of the competitive world against the power of the Christ who planted the seed of a new life under the new commandment, "which [he said] I give unto you, that ye love one another."

The commercial spirit has worked itself up into international fear. That power behind the national effort toward supremacy which maintains all of the advanced preparations for war, in military and naval development and display, is the commercial interests of corporations which control our legislation for their own aggrandizement. The competitive system is radi-

cally wrong, and will culminate in its own overwhelming annihilation.

There is an acceleration in the ratio of mental progress toward the rights of the common people; and before there can be a corresponding development of moral force, there will come a climax of the conflict of the power of the two forces in the arena of commercial and industrial combat. The commercial interests of the world will not have a peaceful solution. The spirit of communism instituted by the Lord through his church, which inaugurated the Christian dispensation, will not come to its fruition without the great final struggle of Gog and Magog which the Revelator saw, looking down through the decades which should succeed his illustrious visions.

There is speedily coming to the money power something worse than any "Black Friday" or other consternation in the money centers of the world. In the near future there will come a commercial crash, compared with which all preceding commercial catastrophes have been but the slightest premonitory symptoms. The curse upon the serpent (the money power) and its contingent woe, are as sure to meet fulfilment as that the predictions were made. There will obtain such a conflagration of water as has never entered into the mind of man to contemplate; and the watered stock of the corporations will go up in the smoke of their dissolution. We deplore the spirit which is driving men to their destruction, but we shall not hesitate to warn the moneyed and industrial forces that the competitive strife will only cease through a conflict of destruction to both sides in the competitive war.

It is Christ or antichrist. One phase of antichrist is the money power now controlling the legislation of the world against the interests and rights of the common people, who are now writhing in the grip of the coils of the anaconda that is crushing out their vitals. We maintain from a complete analysis of the forces at work in the competitive struggle between so called capital and labor, that they are both actuated by the spirit of hell; that they are both equally wrong; and that the wrongs will not be righted until both parties to the conflict are destroyed by the force of their own ignorance.

We reiterate the oft repeated statement that the money power and labor-unionism are two great conspiracies which will be destroyed by the force of their own selfish momentum, impelled by the spirit of hell and of greed. If the spirit of love actuated the heart of the human race, the first effort would be to create happiness throughout the world by an equitable distribution of the products of industry, that every man, woman, and child should come under the benign influences of a paternal devotion to the welfare of all the world.

We are upon the verge of two distinct phases of the competitive conflict. The one is the climax of the struggle between capital and labor; the other is deeper and broader, being the international conflict of commercialism. Let the nations prepare the dogs of war, that the annihilation may be decisive and complete.

The Field of Woman's Progress

THE LIBERATION OF WOMAN involves far more than is ordinarily sought for or conceived by the advocates and friends of woman's rights movements. Not merely is woman to possess the power of the ballot, but a wholesome influence in every sphere of activity; and she will participate in them as well. The fields that await the unfolding of woman's genius are numerous. She is to enter into all the ramifications of man's control—not to displace man, but to work with him in the conduct and career of great world affairs. A new spirit is to pervade the entire social fabric; when it sweeps in power, the present extremes of social conditions will cease to be. Not bowed down in poverty and forced and unwelcome maternity, will the millions of women be; nor will the arrogant few presume to burden the masses. Noble will woman stand in control of her own person, in the power to preserve the sanctity and sacredness of her functions, guarded securely against the encroachments of lust and protected in all her rights.

NO SEX DISTINCTIONS IN TRUE CHRISTIANITY

BY BERTHALDINE, MATRONA.

WE VENTURE the statement that there are no perfectly sex balanced men or women extant. There are what we call masculoid women and feminoid men. When the unbalanced sex condition is conspicuous we exclaim, "What an effeminate man!" or, "What a masculine woman!" To have physical sex distinctions regulate the ballot service of voicing the judgment of a nation's citizenship, is unwarrantable in a professedly Christian nation. In Christian institutions, there should be neither male nor female, Jew nor Greek, bond nor free, but the distinguishing marks of a unity of spirit in a composite body of useful members. The aspirations of a Christian nation should be for the ascent of the spirit of the man-life which is biune, to the dominion of the spirit of the beast-life which in mortality, is more or less irregularly divided as to sex forces, and degenerating till transformed by a scientific renewal of all functional powers.

The intellectual and moral character of a person, as exhibited in the industrial uses of life to society, should determine the limits of his rights and privileges as a citizen. The fundamental laws of national life should be suited to the genius of a people as a whole. The people should ratify every constitutional edict, by a scientific judgment given by a science of its constitutional laws. A constitution has been defined as a nation's corporate conscience. This should originate in a life testimonial in integrity, intellectual and moral, of the highest known type.

All men should know that races of mortal personality constitute simply the soil for the growth of characters suited to the pabulum of immortality, which distinguishes the Adamic race of men from all inferior races. The characters ripe for translation to the sphere of existence offered by this noblest race, have been embodied alternately as males and females, in thousands of mortal forms, for their education in the knowledge of good and evil. When ripe, such may be made by science accumulated as the wisdom of experience, scientifically discriminating as to truth and fallacy, good and evil. When perfectly rounded and created as God-men, they will be found beings of such perfectly balanced

sex potences, as to be called virgins,—i. e., men-women. These are fruit of the Tree of Life, or *haveh*—a woman encompassing a man, having the manhood of her creative forces inherent as the God of her being. Of this creation, the impregnated queen of the cultured beehive, furnishes a type. Speaking of mortal imperfections, it is to be noted that one mortal rarely, if ever, sees another whose life and form of personality he would choose to have his own.

Honest confession usually evokes from this self preferring personality, expressions of self-dissatisfaction of an abiding sense of incompleteness. The trouble he still belongs to the great unknown, infinite,—that unfinished humanity, the uncreated mass out of which the Gods, working in, work out saved or made men. The waste or debris of this voluntary creative effort, the God-aspiring, gives expression to the involuntary forces whose gravicenergies produce the mortal humanity. To these sex divided mortals, Scripture gives names devil and satan. The Lord recognized this scientific fact in creative work, when he said to the mortals around him, "Ye are of your father the devil, and the lusts of your father ye will do." Satan's seat was known by the Apostles to be in the heart of all mortal commercial transactions, sex, secular, and religious, where the lust for dominion is falsely called the love of God.

Mortals have to wait their time and turn in to eternal fitness of things, to be God-begotten and born again, not of the will of mortal flesh, but of the will of God. God's will is one with his divine intellect. The higher universal Motherhood of the joint-heirs of inheritance he recognized when he said to his Apostles, "Behold thy Mother!" Each of his followers was to be to him as father, mother, sister, brother; for his Son was destined to blot out all lines of mortal relations and all sex distinctions. Every genuine Christian Christendom, if any there be, should appropriate himself or herself, by faith and works, the fulfillment of every promise made by the life of Christianity's great Founder.

Ella Wheeler Wilcox was not always a suffragist, but she has recently said some good things on the subject. She says that when woman adds the franchises to her womanly qualities, the world will receive a great impetus toward progression.

The Progressive Dowager Empress of China

BY BERTHALDINE, MATRONA.

"**D**R. EDWARD EVERETT. HALE," writes Wm. E. Curtis in the *Chicago Record-Herald*, "has set his friends a thinking by inquiring what in their opinion was the most important event of 1906." One evidently having a high estimate of femininity as a civilizing factor of governments, replied, "Woman's suffrage in Finland, the first time in history that the women of any country have been granted equal political rights with men." Nine other important events are recorded by Mr. Hale as representative of the replies to his inquiries. The tenth reported is the awakening of China to modern ideas of civilization. It is significant of woman's right to be heard from the throne that the introduction of the political, educational, and social reforms in China is by the authority of the Empress Dowager.

This modernizing of China, the very well-informed Mr. Curtis regards as the event of 1906 which will be most far-reaching in its influence on the human race. It certainly signalizes the descent of the old dragon of fallacy and evil pagan competism, and the standing again erect in majesty of the divine dragonic power in personality winged with the levitating forces of industrial probity and commercial integrity. All honor to the Chinese Empress who is so keenly alive to the advancement of her people of the eldest of the nations, the greatest in numerical strength, and possibly in profundity of pagan wisdom.

The Theme Apparent in Woman's Progress

BY ELIZABETH ROBINSON.

THE SUBJECT of the progress of woman has been handled by many pens, with both pessimistic and optimistic views; one side maintaining that her present condition shows greater slavery and dependence on man than ever before; the other, that she is the power behind the throne, and man but carries out her will.

In a musical composition, there is from beginning to end, what is termed the musical thought or idea. Sometimes it may be so obscure as to seem to be lost; but, if closely followed, it may be known to the end of the theme. So it is with the progress of woman; and one course can be recognized if we follow the fashions in dress, at least of the later centuries; for woman has been regarded to be not only the plaything of man's caprice, and a slave to his passions, but also the slave of fashion.

The first record we have of woman is that she was created to be a helpmeet for man. Nothing is said of her slavery either to man or fashion, until after being driven out of the Garden of Eden. In the earlier centuries we do not know very much of woman's eccentricities in her slavery to fashion; but in later times, some writers give her the reputation of great exaggerations in dress and unnatural attempts at decoration, as if intending to pander to man's lower senses. These, we

claim, are exceptions, while the "thought" or fashion has been a progress toward appropriateness and simplicity.

The twentieth century shows the thought more than ever intensified from a surface view, largely due to athletics, such as croquet, tennis, golf, etc., in which woman has become interested, and has been brought in contact with man, where, as a plaything or a slave, she is emancipated, and becomes his good comrade. The exaggerations of dress disappear, and in their place are the shortskirts, shirt-waists, abbreviated sleeves, broad, low-heeled shoes, and the uncovered head. No more does she bow to the fashion of a ponderous head dress, or a thick veil over her face.

"Straws show which way the wind blows." Straws signify scientific truths. To remove the covering of the head and face is to remove that which obstructs the light. Fashion moves in a circle; and as woman holds herself open to the light of truth, she is progressing to the full purpose of her creation, where she is to be a helpmeet for the perfected man.

The Voice of Woman in the Affairs of Nations

BY BERTHALDINE, MATRONA.

SUFFRAGISTS everywhere have been greatly interested in the debate in the Chicago Charter Convention, over the woman's municipal suffrage cause. Municipal suffrage is quite wide-spread. England, Canada, Norway, Sweden, New Zealand, Australia, and even Ireland have already granted in one form or another, municipal suffrage to women. In our own country at least five states have granted it. The basis of the grant is one of the chief American principles: "No taxation without representation." A favorite crawl-out of opponents is that very few women are tax-payers. Such crawl-fish need to remember that rents are fixed amounts with taxes in view, and millions of women have rents to pay. Taxes on things produced that women consume as well as men, make the millions of women purchasers pay the taxes in paying the price of the goods.

Women are supposed by some opponents to be represented in the government of the nations by fathers, husbands, and sons. The court records of family jars indicate that unanimity of opinions on any vital subjects, particularly the disposition of the non-vital god of this world, is not characteristic of the family institution. Harmonious families are usually those who cheerfully agree to disagree in politics, religion, etc. This world is stocking up rapidly with lone women who believe that marriages true to the name are made in heaven, and so have no intention of making them in earth till the kingdom of heaven in earth is as a governmental institution among things visible. These lone women want their rights as wage-workers and useful citizens recognized and heard by the voice of their authority. One twentieth of the population of Chicago consists of working women. This twentieth does not include women employed in teaching, nor in domestic

service, nor in retail stores. It represents largely the factory workers, who are practically facing the great problems of factory sanitation and of safety in the manipulation of machinery.

It is urged that multitudes, perhaps the majority of these women, will avoid the polls if granted the ballot. Great numbers of men we know do. Thousands of men would never approach them without drinks, cigars, rides, dollars, and offices as inducements; but such are never disfranchised, but catered to by their engrafted political bosses. Any argument that can be rationally made against woman's suffrage can be made against man's. In innumerable and equitable ways, women serve the interests of national life with men, and should certainly as citizens equitably enjoy the right of a voice to be heard in all matters of common interest.

Prof. Graham Taylor declared in the convention at Chicago, that if one traveled the states east or west of Chicago he would learn that Chicago's most widely known and most widely respected citizen is a woman. It is reported that this woman, Miss Jane Addams, received the largest vote out of many candidates, as "the best woman in Chicago," on a vote taken by the *Chicago Tribune*, which dealt with some four or five hundred of Chicago's well known women. Miss Mary McDowell was the second choice of the voters. These two noted women and all who stood high on the list, are well-known suffragists; and yet our friend the enemy says the "best women never wish to vote."

The best women of all times and nations want to do all they can do wisely and well. We believe that all men and all women should be so scientifically educated in coöperatively performing all the uses of life and in estimating their relative values, as to enable them to unitedly ratify or annul any imperial edict of government, and voice by hand or ballot any popular conviction, in the imperialism of wisdom and understanding of all the laws of equity.

The Great Law of Reciprocity

BY ELIZABETH ROBINSON.

CONFUCIUS, the Chinese sage, being asked by his pupils what word would embrace all his teachings, replied, "Reciprocity." The great questions that are agitating the world of today, such as capital and labor, liberty of thought, woman's rights, etc., could all be solved, if reciprocity or mutual obligation were in vogue, instead of the selfishness that holds the sway over all. Men must be willing to live and let live, to desire "unity in things necessary, liberty in things unessential, and charity in all things,"—not demanding equality but *equity*;" and to remember, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

Capital (from *caput*, the head) cannot exist without labor, and labor can be either activity and industry, or hardship, misfortune, trouble, and distress—all depending on the reciprocal relation it sustains with its

head. Liberty of thought is to have liberty in the direction which will not tyrannize over the liberties of others; but we often see those who talk the loudest concerning liberty, when placed in positions of authority, make the greatest despots. So it is with the great hue and cry for woman's rights; too often the desire is not for equality but to be the superior, and to usurp those privileges which are the prerogatives of the masculine portion of the human family.

The Apostle Paul understood the law when he said "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." The man is the undivided, the *perfect man*, and it would take another sacrifice such as we had nineteen hundred years ago, before we will be able to understand the Apostle's meaning in its entirety. In the meantime, women, to get what they call their *rights*, must understand that they have obligations that are to be rendered, as well as benefits received. Like capital and labor, one is not complete without the other; the obligations are mutual, made such through reciprocity.

Interesting Notes Concerning Women

The American barkentine Coloma was recently wrecked off Vancouver Island. After the crew had been in the water twelve hours, their signals were seen at Cape Beale lighthouse. The keeper's wife walked to Bamfield five miles away, where volunteers from the steamer Quadra succeeded in rescuing all the crew. Special praise is due Mrs. Patterson, whose trip took four hours; she was completely exhausted, owing to the weather and bad road.

A striking instance of woman's bravery and endurance is seen in the following incident: The wife of Captain McGuire, of Machias, Maine, with her husband and another man, left Portland, in a schooner. A gust of wind carried away the sails. Mrs. McGuire, lashed to the wheel, held the vessel to the wind, while the men labored to rig up a sail. They were driven 96 miles out to sea, but reached their destination at last.

The Englewood Woman's Club, Chicago, decided that "all women want suffrage, but they don't want doled out to them in dribbles." It was stated that the reason the average woman takes so little interest in the subject is she can participate in so little of it.

Woman's Voice in School Affairs

BY N. C. C.

IT MAY not be out of place to call attention to the fact that the most serious objection to the admission of Japanese to the schools of San Francisco has escaped the notice of the fathers and brothers of the country in considering the question. Their admission would compel the association of young children (both boys and girls) of the primary grades, with the youth and young men who must acquire the rudiments of those classes. It is but another instance of the great need of woman's voice in educational matters.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

A VIEW OF THE JAPANESE PEOPLE

Their Demands in Relation to the San Francisco Schools

THE BIG STICK is out. The Japanese navy is the finest in the world, since it carried off the honors of war with a great European power. It has taken umbrage on the pretext that the authorities of San Francisco have discriminated against Japanese students in the schools. The President in sending for the Mayor and school officials, and in showing them that justice should be done to the scholars, with which their schools are crowded, has established a precedent for immediate action in a crisis. The Roosevelt administration has decided to baffle its enemies by prompt and unequivocal surrender at the time, while shaking the big stick in the face of the navy of the invading power all the same. The authorities have been obliged, as they thought, to segregate the Japanese children in the primary grades since the fire, not to exclude them from the rights and privileges allotted to the children of American citizens. The internal conduct of the Japanese navy is in charge of the people of Tokio. It has not yet decided to bear arms against the government of the United States, perhaps? On the contrary, this plucky little power is ready to snap up the great country of "Massa Washington" in an instant. We shall probably be put into the pocket of the great Japanese Admiral.

There has been no discrimination against the children of the few hundred citizens represented in San Francisco, in segregating them from the lower grades, as is claimed by the officials of that city summoned to Washington in all haste, to repair the breach in etiquette they have shown in not nominating President Roosevelt as the head of the school board. The authorities summoned here contend that the Japanese children really benefit by the change made since the fire; because in being taught separately, they learn faster themselves, and do not retard the white children. Moreover they are so numerous as to crowd out the white children in the grades specified. These authorities consider the question of the interference of the United States government in their jurisdiction; and they say, if they have been correctly quoted, that it is reprehensible.

What is the statement of the Japanese attorney for the people of that nation living in San Francisco? Briefly, that he will have no compromise, because the number of children of his race is very small in proportion to the sixty thousand white citizens' children; and to segregate them, lest they demoralize the schools, shows discrimination against Japan in favor of the other nationalities. The statement also shows racial belief that the Japanese are Mongolians, which he wishes to avert, declaring very succinctly that the Japanese are not Mongols. They are simply Japanese de-

scended from the gods of the celestial kingdom, the oldest race in existence, and the purest. The prejudice he abhors is so shocking, that it is shared by the whole American nation, despite his views.

The real question underlying the school privileges, is that of the coolie system of labor. The Japanese coolie system is here when Roosevelt wants it, not before; because the centralization of the thought of the people in a ruler at Washington lends grace and distinction to the people at large. The school question is the one before the public, and the President's wishes are paramount. He desires the school board to accede to the wishes of the Japanese government, and to waive the question of coolie labor, hoping that the Japanese will see to it themselves, and avert trouble by new immigration laws.

Dissatisfaction with the ruler paralyses the efforts of a country. Unless the affections of the governed are put into the visible head of the republic, the progress of the infant industries established by Jefferson, Monroe, and others of our Presidents, would come to a standstill. In regard to the proposition of Japanese in this country, the attorney for the race in San Francisco makes some astonishing statements. He has reason to show that the increase in labor from his nation, is not so large as is supposed; and that the great peril to American industries is from internal dissensions, rather than from an influx of foreigners, may be deduced.

What ground has the distinguished attorney for stating that his people are not Mongolians, but are simply Japanese? Well, historians are not agreed as to the origin of this peculiar people. Like the Greeks, they claim to be descended from gods, as everybody knows. Perhaps that is the reason they are so progressive. Researches in ethnography, philology, and geology, show that nothing can be definitely settled. The origin of the Japanese is shrouded in mystery. One author says that he has detected traces of three races in considering them archæologically,—the Ainos, who inhabited the island of Nippon at a very early period; a Mongolian race, probably from Korea; and a third, with Malay characteristics. Philologists deny that the language shows any affiliation with the Malays. Some say that one of the ancient races came from a Tartar tribe. It is cream of tartar that helps to make things rise, so this may be true. The Chinese are very prompt to claim a kindred origin with Japan, while the Japanese are equally prompt to reject it.

The privileges of the American schools extended to the Japanese are designed to make scholars of them; and not only that, but citizens. Is that what they desire? That is the object of the majority of the other races who come to enjoy these privileges, barring the Chinese. They are known to come for pelf. The Japanese are doing all they can to bring in the kingdom of righteousness by their sprightliness and alertness in stirring up

war, and in putting their fingers on the sore spot in the American continent,—viz., that the American navy is not yet ready to cope with them.

A Moral Cataclysm

ANOTHER TALE of corruption and sin has electrified America. The horror of the Iroquois fire or the New York steamboat disaster is little compared to this! What has sociology said for years? That no possible adjustment of the social evil was to be found. What a fearful revelation of crime has been seen in high places! It would seem as if God's mercy should be invoked upon America. When will the continent be submerged? This is the thought in some persons' minds. The corruptions of the old world are imported and practised.

What is the relief to be? It is found in the promised Seed, offspring of the Lord. If the time is not ripe for the appearance of a better race, then God help the poor! The encroachments of the rich upon even their daughters is the bane of the poor. The coming of the Sons of God, the immortal race, is the hope of the earth. Where are the Sons of God now? They are not yet created in their external manifestation. Their coming signalizes a great defeat to the money power that has shut up the avenues of trade and commerce so the poor are obliged to sell their flesh and blood to live. "Except those days shall be shortened, there should no flesh be saved." These words contain a severe truth. They point to the dissolution of the physical body. When one is told that the body is to be burned, sometimes cremation is suggested. The severity of torture is not in the rapture of the saints. The dissolution they expect is not painful nor slow. The Sons of God to come in America has been the theme of THE FLAMING SWORD for many years.

It is in the new biune race that the hope of the world will find an answer to the problems presented by sociology. The race of kings and priests unto God has its immediate descent through the outpouring of the prayers of those whose souls are tortured by the corruptions unearthed day by day. The blood of the covenant in the Messenger of God has brought the Messianic presence into the cities of America to rebuke them for their sin and to put into the hearts and minds of some few disciples the blessedness of a hope that the Eternal City will descend and purify the cities of men.

A bounty used to be fixed by the state for killing wolves and other obnoxious and dangerous animals. Certainly there is no wild beast so inimical to the personal safety of society as the man who corrupts its daughters. Instead of spending thousands of dollars in his defense, the state would do better, in many persons' belief, to give a reward for the shooting of such a man. We understand that every man must have his chance before the law, but some men have sunken to the beasts' level. The clemency of God extends even to them, for when they reach the point of lowest degradation where the safety of society demands that they be

shot like dogs, there is still sometimes a residuum of another quality which rises to him. This poor wretch who is impeached by the judgment of society may have a spirit of another quality covered up and hidden within him.

"Oh! Thou invisible spirit of wine! If thou has no other name let me call thee devil." What of sordid or impure that men in their sober senses may not accomplish, their wills inverted to subserve the purpose of satan can do after goading themselves into frenzy with champaign. The judgment of society upon the worst offender is not to be deplored except as it rushes him into the spiritual world where he can do more harm. When men say that a man should be shot down like a wild beast because of his brutality, they are judging from an external standpoint. From that it is true but from the other one sees he only adds to the fury of wickedness in being sent to swell the tide of insane desires in living men by impinging upon them spiritually in his subjective life. Let us educate our criminals, not deprive them of existence.

The Bearing of Radium on the Earth's Age

THE HARVEST that geology is reaping from the discovery of radium, as explained by the light of the torch, or the rush-light of modern conjectional investigation, is to be noticed. Lord Kelvin had called in the aid of mathematics, and had estimated that not more than twenty millions of years ago, the earth's surface was so hot that water could not rest upon it and the oceans were vapors. His estimates were founded on observations of the igneous rocks in the earth's strata, and on its increase of temperature below its surface. The geologists, with their observations to back them, wanted 800,000,000 years for the age of this nebulously prepared ball; and their quarrel with the mathematicians grew apace.

Sir Robert Ball has pointed out that the discovery of radium has gone a long way toward adjusting the difference. There is radium in the rocks, in the crust of the earth, which is constantly radiating heat. So the scientists of conjecture see that the very existence of such a force relegates the period when, as they suppose the earth cooled sufficiently to permit life on its surface to a remoteness vague enough to allow the geologists all the time wanted. Now, the discovery of radium has not obliterated the idea that the earth had a gaseous beginning, but it has induced the investigators of natural phenomena to take a step in the direction of allowing greater age to the earth. Hence, geology has profited by the wonderful properties of the new substance, to push its theories.

Modern scientific investigation is on a see-saw, and it keeps tipping from one side to the other. If balance or equilibrium be found in the universe (as it is not, so long as there is no satisfactory source for the sun's heat), then this state of balance would show that the origin of all things could not include any kind of gas

eous hypothesis. Why? Because it is a change from a state of not being balanced to one of balance or rest. Such a change could only come through the intervention of a higher power. Where could the higher power be while the universe was cooling, or the whole of creation was out of balance? God and the physical creation have existed from eternity as coördinates. Given this postulate from Koreshan Science, and all things step into line. God is spirit or energy allied with matter.

The hypothesis that matter ever existed without God, or that God ever existed without matter to work through and manifest himself by, is destroyed by the existence of radium, if one remembers that the greatest Scientist of this age has said that radium is a transforming medium for the free energy in the atmosphere. The secret of the universe being maintained in perpetuity is seen in the same property of assimilation and transformation centrally manifest. The bowels of the earth, where the penetrative skill of the mathematicians has found warrant for calling the earth only twenty millions of years old, have been shown to be open to no investigation, without taking account of the fact that, in a logically disposed universe, all substances from metals to the thinnest gases, are disposed in the order of specific gravity. A grave flaw in the abstruse mathematics of the day is to be seen in the fact that it puts water as zero, whereas water is one of the elementary substances to be decomposed by a current of electricity. It is not a simple substance, neither is air. The lightest known substance is hydrogen, which is chemically called 2.05+ instead of zero.

The discovery of radium has been one of the most important in the past nineteen hundred years, because it substantiates the fact of the interconvertibility of spirit and matter, whereby the Lord Jesus was able to dissolve his body and convert it to Holy Spirit. If the age of the earth is to be tested by modern investigators, let them use a Crookes' tube to see how the leading hypothetists disagree on the flimsy explanations offered. Then let them try to determine the thickness of the atmosphere by reasoning upon the basis of the convexity of the earth, to show how many puzzles may be submitted.

A Crookes' tube contains as little air as possible, after it has been submitted to thorough tests by electrolysis. Leading scientists acknowledge that it is better to use alchemy than chemistry, by showing that their mathematical science is at fault in discovering that the X-ray is in itself "a higher tension of vibration." In the same manner that interest is excited in the immense distances of the stars, computed by a fundamental error in the calculation to impress the crowd, so the impression of the Crookes' tube, as supplying data for burdening the mind with abstruse speculations, is seen in the various computations appended to treatises upon it, all going to show that the X-ray is not understood by these hypothetists, yet it furnishes the basis for great mistakes. To understand one thing is better than to make profound learning show in deductions drawn from hypotheses.

The Imagination

THE IMAGINATION is, as its name implies, the imaging faculty. It is the secret that gives a charm to life. Without imagination, there is but dull prose to be read over the face of Nature. The sunset that glows upon a canvas, the tale that thrills the blood, are they not imaged forth? For a psychologist, the interest hinges in the state of mind these pageants betray. To interweave the tale or the poem with threads of gold, is to let the imagination sparkle out from it and dazzle the beholder.

When the patient clod looks up from his ploughing to see the sky aflame at eve, of what does he think? That the fair weather it presages will permit him to finish his field. To another it suggests the New Jerusalem. It is the imaging faculty which has drest the words of Scripture, for it has every kind of similitude to adorn its doctrine. Imagination lends the charm to aid friendship, science, art; for it has less to do with life than we think, unless it be the inspirer of love, research, ambition. To image forth is to put oneself into a human figure, in the sense in which the word is correctly shown, for God's image is his exterior or his form, while his likeness is the informing wisdom or interior Divinity.

The psychologists have defined the imagination as the inventive faculty. Is there no difference between invention and imagination? Should imagination be classified as belonging to the soul or the mind? It is an intellectual force, and as *invenio*, to find or come into, is what invention means, it is no invidious distinction to say that the imagination, or the imaging power to body forth, is the means by which the thing is found, or the invention is started. You invent a steam engine by imaging forth its parts, which form a completed invention. The imagination is the creative faculty, for God images forth his likeness or his offspring which he creates or begets.

A Contest to Determine the Greatest Man in French History

ONE OF THE French newspapers has recently proposed a voting contest, to determine who is the greatest man in the history of France, according to the views of the people. This journal has received over fifteen millions of votes. The honors of the contest go to Pasteur, Victor Hugo being second on the list, and Napoleon fifth. Science and literature take precedence of military glory. The star of Napoleon deserted him at the last, but it has risen in this country, when one of his descendants is on the high road to become chief magistrate by his political popularity.

The acme of desire in France is science. Religion is turned out of doors. In this country, it is the reconciliation of the two that is most desired, and this reconciliation is effected in the doctrine of life and of the physical universe, put forth in THE SWORD of America, and promulgated all over the world.

Beauty is the satisfaction derived from the externalization of some ideal held in the mind.

Modern Social Problems

THE CONDITIONS existing in modern social and economic relations are growing more and more intolerable. The breach is widening between the extremes of caste; and more heavily is the burden of society laid upon the shoulders of the producers of wealth. It is the least of wealth that the burden-bearers enjoy. All expenses of conducting the affairs of the world, as well as the cost of maintenance of the life of the many millions, must come from the resources of wealth, which consist principally of the energies of labor. More willing would the masses toil to promote great world interests; but they will not longer endure the enormous wastes incident to the competitive system and the luxury of the idle rich. Earth and labor produce enough for the comfort of the aggregate humanity. Want should be unknown, and oppression unheard of. There must be a speedy removal of all the social impedimenta, in the inauguration of a new social system, founded in the genuine science of cosmic order, and impelled by the spirit of the living Deity.

SEEN IN THE LIGHT OF SCIENCE

Correspondence of Astronomic Theory and Economic Situation

BY MADISON WARDER.

IN EVERY AGE of the world, the structure and form of society is governed by the then prevailing ideas regarding the structure and form of the universe. This is simply a manifestation of the universal law of thought seeking material expression. The correspondence between modern social life and the modern conception of astronomy is striking and complete. As the Copernican astronomy is the extreme perversion of logic, the crowning triumph of fallacy, so the modern industrial system is the extreme perversion of righteousness in human relations, and the crowning triumph of selfishness. Never in the world's history has the universal mind been more befuddled with conflicting hypotheses, and never has society been more torn by conflicting interests.

From the maze of theories propagated from the Copernican fallacy, stand out prominently three distinctive characteristics, which find their correspondence in our modern civilization. Chief of these is the factor of illimitability, which comprehends inevitably formlessness and non-relation of parts. Our universe is popularly supposed to consist of aggregations of bodies, each existing without regard, and sustaining no definite relation to similar aggregations; and all constituting a formless mass without center or circumference. It is easy to see how a society modeled after so chaotic a pattern would be dominated by selfishness of the integral parts. Purpose or plan in integral relations could come only through chance contiguity of mutual self-interests. The modern industrial system is merely a hap-hazard conglomeration of groups of conflicting interests, each intent upon self-aggrandizement without regard to the existence or welfare of any other part. There is no evidence of any social plan other than the collective desire of all interests to secure, each for itself, the greatest possible profit. The parallel with this phase of the astronomic theory is perfect.

Next in order is the factor of non-conservation of energy. In the Copernican astronomy, energy thrown off by the various units of physical existence goes out into space indiscriminately, without plan or definite

destination. Part of it may be intercepted and used by a wandering planet here, or a twinkling star there; but the greater part of it goes off into unknown depths of space, never to return. Under such circumstances nothing but ultimate death and destruction of the entire system could be held in reasonable expectation. Correspondentially, modern industry is characterized by the most thorough lack of purpose in the expenditure of economic energy. The demands of selfish desire being alone operative, the expenditure of energy is carried on with total disregard of world, national, or even community needs; each unit, or associated group of units, aiming to throw out into economic space its available supply of energy. A comparatively small portion of the sum total of energy expended is utilized and stored as products, but most of it is mere wasted effort. Such a system of human endeavor, based upon the squandering of resource without regard to future supply, cannot fail of ultimate extinction. The economic parallel with the second phase of the astronomic theory is evident.

The third great characteristic of the Copernican fallacy is the factor of the "infinity," and therefore, undiscoverableness of Deity. Modern hypothetists, in their amplification of the deific essence to fill illimitable space, have attenuated it out of existence. The consensus of opinion among leaders of "scientific" thought is that God is everything, and that everything is God. And how perfect here is the correspondence between theory and practice! Unable to bring itself to conduct industry according to the divine standard, society has brought its conception of the divine down to conformity with the standard of business. There is no longer the restraining influence of a standard of righteousness in economic relations; and the selfish instinct, mistaking itself for divinity, stalks through our industrial and social life, naked and unashamed. Religion and the fear of God have lost their potency as conservators of honesty in human relations. Surely the need of a change in the beliefs of mankind is great and imperative.

In contradistinction to the Copernican fallacy, and the incident corruption in the social organism, consider how the true science of the universe would be expressed in terms of universal life. Observe the reciprocal existence of center and circumference; and the perfect relation

of parts in the Koreshan Astronomy. This thought materialized into societal organization would mean a social system of perfect unity and harmonious communal relations. As the various universal substances seek their respective planes of rest, so would the various units of society find emplacement according to vital needs and abilities. As the various activities of the cosmos are expended in orderly manner with reference to the requirements of the harmonious whole, so would the work of society be done in conformity to the laws of order, and in accordance with social necessity.

Observe the perfect conservation of energy secured by reciprocal relations of parts in the Koreshan Astronomy. A society fashioned after this pattern would operate with a minimum of waste effort, and a maximum of all the results that tend to produce human happiness. All friction of conflicting interests would be obviated, all unnecessary duplication of effort would cease, and the work of making our world a veritable garden of the Gods would be accomplished, with a fraction of the energy now expended in making it the abiding place of heathen entities.

Lastly, consider how, in the Koreshan Astronomy, Deity is established as the involved seed of the universe in the form of the perfect man. General recognition of this fact would in itself be sufficient to purge the human heart of the satanic instinct, and reestablish societal relations upon the basis of honesty and justice. When mankind becomes cognizant of the existence of God in the human race as the highest type of man, and the apex of all intellectual, moral, and spiritual development, the reorganization of human life and activities upon the divine plan will soon be accomplished.

Communism: Its Ebb and Flow

BY EZRA J. STEWART.

DURING the past century and a half, many attempts to emulate the communistic example of Christian Disciples in earlier centuries have been inaugurated, and carried forward in some cases with remarkable success. Earnest spirits, alive with the zeal of Christian martyrs, believing that true Christianity contemplates all things in common, a real brotherhood and sisterhood absolutely void of competitive strife, have consecrated their lives and property, and gathered together in Christian fellowship, to practically demonstrate the law of love in genuine service to the neighbor. The spirit of consecration and devotion to this divine principle, ministered to various groups of people by high-minded efficient leaders, men and women of parts, at first strong and forcible, capable of permeating large assemblies of people, and of creating in them much divine aspiration, became in after years gradually less potent, until in the course of time, an increasing indifference was manifest. Substantial members of strong faith, gained through years of honest devotion, having passed to the great beyond, leaving to others younger and less experienced a goodly inheritance, including the responsibility of maintaining the communistic life,

this principle gradually fell into hands and hearts less and less imbued with the importance of its maintenance.

Thus the history of many communistic societies, at first strongly impressed with the importance of their mission, thinking to overcome the world with principles the truth of which they were absolutely certain, is replete with more or less disappointment. Nevertheless, those who become truly baptized with the community idea, and have partaken of its joys and sorrows, seem always to regard their lives as peculiarly fruitful, filled with love and blessing,—sort of a compensation for the endurance of trial and hardship in a cause dear to their hearts. In a four hundred page book recently published by Anna White and Lelia Taylor, entitled "Shakerism, Its Meaning and Message," the following paragraph may be found, indicating conditions obtaining in some present-day communistic societies:

"Everyone who is unfaithful to his inner light is unfaithful to his brother man. Some Shaker societies through individual representatives, have been untrue to their covenant, unfaithful in their practice of the fundamental principles of the order. Set to practice community co-operation, from the vital principle of divine love,—they have separated themselves into distinctive interests of society and family, and, in an only wider selfishness than that of the natural man, have sunk into rivalry and competition. In this way have they robbed their fellowmen, not alone by sharing in monopolistic financial operations, but by depriving them of that high spiritual standard, that light to lighten the world, that was set upon Mount Zion. As with individuals, so with organizations. The organization is but a composite individual, and from that composite nature is more exposed than the individuals of which it is made up."

Naturally, the question of vital importance to all who believe that communism will obtain in the true order of society, is how this principle may become permanently established and recognized by humanity in its true and beneficent relation to human need. Some have conceived the idea of consolidating the fragments of societies still extant, believing in divine love as manifest in a communistic social relation; and, in order to accomplish this end, have felt the necessity of a center of great strength around which all may rally to sustain the banner of willing service. For the Lord says he will have a willing people in the day of his power. And unless God build the temple it is useless for men, in their finite wisdom, to attempt to band together, hoping to inaugurate a perfect order of society. Numbers of practical experiments have proven that brains, wealth, and mere numbers, together with favorable natural circumstances, are insufficient of themselves to establish and maintain a vigorous and stable fraternity.

Shall the arduous toil and unremitting instruction of such faithful leaders and teachers of community order as Ann Lee, Robert Owen, George Rapp, George Ripley, Etienne Cabet, Joseph Baumeler, and those of their loyal disciples who have firmly adhered to the principles of truth enunciated in their precepts, be counted as naught? God forbid. It is well enough to indicate the

spiritual spheres as future centers of strength for the amalgamation of spiritual forces, but there are those who would ask, "What of the kingdom of heaven in earth?" This hope, planted in our hearts in the beginning of the Christian dispensation, by the teachings of Jesus the Savior, leads us to hunger and thirst for the blessings of a divine order in the earth.

We are taught that divine order in the spiritual spheres is maintained for the benefit of those who inhabit those spheres. Hence, those who now live in earthly tabernacles should pray unceasingly for the inauguration of that great and dreadful day of the Lord in the earth, when he shall come to break up old conditions, and renew all things in the likeness of perfection. Then shall the fires upon our communistic altars be rekindled, shedding forth with renewed energy and splendor the light of truth, which, through the age now receding, has shone only with obscure and intermittent power. Then may we hope for a genuine brotherhood established in righteousness, a commonwealth in which equal opportunity will be offered all who choose to develop and use their highest powers for the best good of humanity. A heavenly afflatus will then descend into the natural humanity, involving an internal revolution from which this self-seeking and self-loving generation will emerge into the glory and possibilities of a self-sacrificing order of life. Hell with its concomitant evils of competition and strife shall cease to exist for those who truly love and serve God and his people.

"Love, love, practical love,
That will appear in my words and my ways;
Love that will clothe me and help me to speak
Kind to the strong, and wise to the weak.
Oh, this is my labor; it shall be my gain.
No halting nor shirking, until I obtain
Power o'er evil, and passion no more
Shall be disturbed in me, tho' trials are sore."

Genuine Science our Social Redeemer

BY BERTHALDINE, MATRONA.

THE WIDE-SPREAD consciousness that we are passing through darkness into the dawn of an imminent new dispensation, awakens in many a profound inquiry as to the true Orient and character of the rising sun of its being. A new dispensation without a power-house for its dynamo, and the recharging of the batteries of the universe with the forces of future progress, is an anomaly unworthy the conception of a rational mind. The use of rational means to rational ends has ever characterized the dealings of the Almighty with natural humanity. Without for a moment ignoring the science of the supernatural, history has made it evident that every new dispensation of law and order suited to it, has emerged from the chaos of the old passing away, and has been signalized by the presence of a man from whom has issued the key-note of the system of its new harmonies.

This world is an agony of desire for wealth; its saving elements, for a wealth of knowledge that can give

every man the dominion of the earth as its king of righteousness. Our race is in darkness, it needs to be born again into a scientific age, mothered by a scientific religion that will justify and make practical the philosophy of its sire.

The new state of things needs a rock foundation as clear as crystal, in which are visibly operative the laws and principles of universal integrity. A stone most precious, the wisdom stone of the Almighty, is not too much to ask for as the key-stone of man's arch-natural life in earth. Some one must bring that stone within humanity's reach, if humanity is to lend a hand in the building of its temple for a dispensation of practical righteousness in earth. Sir Oliver Lodge has the rational belief that it is possible for genius combined with sainthood, to achieve what to ordinary men are marvels and miracles.

That the incorruptible dissolution of the body of the man Christ Jesus was the source of the Holy Spirit that begat new and living hopes in the minds of men its recipients, is a fact susceptible of scientific demonstration. History repeats itself with variations, and to the letter. It is declared by wisdom that there is nothing new under the sun. It must be then, that all things are renewed or made new in the sun, which constitutes the source of their becoming old, and is the Sign of his new dispensational form of evolving life. If we would have a scientific age to satisfy all nations prepared to recognize the language of science as the one possible universal language, we must hail the coming of a genius who can gather up all the fragments of knowledge of past ages, and with the discriminating skill of an original designer, reproduce them in their systematic wholeness and beauty of use. Such a genius of Universology might serve this groping world ever in search of knowledge, as the sign of the dawning day. We must all enter on the still hunt for the official Aquarius of the dispensation we are now entering.

A universal solvent is the crying need of society today for the scientific solution of its civic and religious problems. A human book of beginnings must be found who can serve us as a scientific revelator of endings. The great clock of the universe has its sign or Horos to indicate the passing of every hour of its twelve. In appearance and method, he takes form suited to the day and hour of the creative week. This world, now hoarse and weary of the results of sinful ignorance, needs a full day's rest in a world, the light of which is in the absolute science of law and order. In the waste of life a few have sought and found some fragments of knowledge, the key to whose relationship in the beauty of use, is mourned as lost. Who has the key to the beautiful design of knowledge in its relation to human life? We seek the knowledge of this key as the credential of the great Designer. We all believe in a promised land, and a holy city of some sort. This dry earth cries for Moses to smite a rock in its midst. We would have an oasis appear; a vital spot, a city of refuge, where all who will may come to drink living water. Such a rock would be a fit baptismal font for a dispensation of law

ful order brought into being by the enlightenment of its social sun.

Thousands are weary of the hypothetical in fallacy called science, and of the unknown selfworship, the occultism called religion. These weary and heavy laden folk demand a rational scientific cult in a living social Savior who can fulfil the promise that there shall be no more mystery. An occulted unknown sun, occulted by a brooding chaos of eternal night, makes of earth a hot-bed for the generation of fleeting hypothetical speculations, and the hatching of every brood of fallacy and evil under the sun. In such a darkened earth, disease runs riot. Humanity inoculated with poisons, mental and physical, writhes in torment in its body of death; and the one cry, "Who shall deliver us," resounds through the globe. Nothing short of a man or woman anointed by the indwelling spirit of truth as the genuine science of its own being, has power to answer this cry in language that we can understand, and so awaken and satisfy the God-begotten, living hope that *weshall know*. The sign of this knowledge, the voice of this Word, is the man among men for whom the world waits as a present social Savior.

The Evils of Child Labor, and the Remedy

BY N. C. C.

THE APPALLING evils connected with the employment of young children in mills, factories, and mines, has been engaging the attention of the philanthropic souls of the times, with the result of causing investigations into these conditions, which must undoubtedly be startling to the complacent, at-ease-in-Zion Christians, as well as to the average well-meaning but negligent citizen, who is content to leave affairs which do not immediately concern him, to be exploited by the man who seeks success at any cost. In spite of laws forbidding the employment of children under fourteen years of age, as wage-earners; the mills, factories, and mines are filled with them, working from ten to sixteen hours a day. It is said that there are two million children thus employed.

Edward Markham, in the October *Cosmopolitan*, gives a vivid picture of this terrible condition. "Doubled over coal-breakers, breathing black coal dust; racked in the cotton mills, breathing damp lint; strained in furniture factories, breathing sawdust; parcelled in glass factories, breathing dust of glass; crowded in soap factories, breathing dust of alkali;" and so on, through the many different industries where the profit depends upon the cheapness of the labor employed. In the glass factories the effects are probably the most disastrous, owing to the intense heat, and the haste with which the product must generally be handled.

In one factory, observed by Mr. Owen Lovejoy, the distance from bench to oven was one hundred feet, and the "carry-in" boys made seventy-two trips in an hour. In eight hours, they thus ran twenty-two miles, half of the time with a dangerous load, always in a Sa-

hara of heat, always in a withering drift of glassy dust. At ten years of age the boy begins his ten-hour-a-day work. In one branch of the work he ties glass stopples on three hundred dozen bottles a day, and is paid four and a half dollars a week. He is deprived of joy, health, and education. Day-school is, of course, impossible; night school equally impossible, because of exhausted forces.

One factory was found bristling with barbed wires, which the superintendent blandly explained as being necessary "to keep the young imps in when we've got 'em in for the night shift." Sixty per cent of the boys at the fire work at night every other week. The glass-worker is proverbially intemperate; and, in an Indiana glass factory, out of one hundred and eighty-five, only ten were not confirmed drunkards at the end of a season's fire. One glass-blower declared, "I'd rather see my boy dead than working here. You might as well give a boy to the devil at once, as give him to the glass factory." Moral and physical ruin, before they are out of their teens.

Happily there is a movement on foot to ameliorate, at least, these barbarities, and in some of the glass factories, automatic devices are substituted for the labor of the child. The sad story of the glass factory is repeated in the cotton mills; the same physical wreckage; the same moral contamination. And those who survive, marry and bring into the world children, such children as could be expected from such a parentage, and to an inheritance of the same poverty and misery.

Edwin Markham concludes his article, "The Child at the Loom," in the October *Cosmopolitan*, with these words: "Let the women of America arise, unite, and resolve in a great passion of righteousness, to save the children of the nation. Nothing can stand against the fire of awakened and banded womanhood." Here he finds his best, and apparently his only hope of deliverance from this evil. But will it meet the exigencies of the case? While we know that woman is to accomplish much in this twentieth century, as Koreshans we know that it will be because a foundation will be laid for her work to rest upon, the foundation of righteousness. So long as the curse of competitism rests upon the world; so long as man loves mammon more than God and the neighbor; so long will he fatten upon the labor and needs of his fellow man, and measure his success by the dollars of his bank account, and so long the competitive system will continue to perpetuate all of the evils of the present age.

Is there a remedy? Yes, in the reversal of all that makes competitism possible; in love to God and the neighbor; in other words, when the communistic system is substituted for the competitive. Then, through those loves, all of these evils will be eradicated; man will no longer desire to profit by his neighbor's injury, and among the many relations of mankind, this of child labor to the commonwealth will be put upon the right basis, for properly controlled and regulated, labor, or rather the performance of uses, is just as beneficial to the child as to the adult.

Every child of seven, according to the Koreshan System of economics, can perform uses of sufficient value to compensate for his maintenance, without injury to himself,—in fact, with positive benefit, mentally, morally, and physically. The hours of work, study, and recreation will be so regulated that each will be a delight instead of an irksome duty, and the results will be a beautiful and harmonious development in all directions. The Koreshan or Aquarian age will see all of man's highest and holiest ideals brought to their complete fulfilment.

Health and Hygiene

Dr. J. Augustus Weimar

IS IT INJURIOUS TO FEED THE SICK?

ACCORDING to our observation, we have found that the great majority of people, including physicians and nurses, think that they ought to feed the sick with more food than when they are well; and they also feed them with better and richer substance than when laboring or taking exercises. And the great majority of the present-day sick think that they are entitled to such menu or bill of fare. In fact, they even feel hurt if the physician or nurse does not agree with them on this subject; moreover, they think the physician or nurse has committed an unpardonable sin against them, if their ration is to any degree from the usual cut short. This, however, is a serious mistake; for such a procedure prolongs illness, and is injurious to the organs of digestion and assimilation. We base this on a careful observation of feeding and fasting, with cases of illness of every description. Just feed the sick, and you provide therewith a way for the doctor to hand in a large bill; but if you fast, the doctor and the nurse will have to do something else. At any rate, fasting will do more than doctor, nurse, and medicine, when you are sick.

Never eat when you have no appetite; it is Nature's way of correcting the physiological system. Never over-eat if you have an abnormal appetite, or else you will lay up disease substance upon the day when it will break out with vehement wrathfulness in the form of a long and serious and painful course of illness and its concomitants. W. D. Wattles recently gave a timely word on this subject. He says; "Most physicians accept the [nonsensical and moonshine] theory that we can add to the strength of a sick man by inducing him to swallow food; when the fact is, that every mouthful is a tax on his strength, and decreases his power of resistance. It takes power to run the stomach. In every case of severe sickness, Nature takes away the appetite [we might add, providing the stomach of the brain is not altogether perverted and inverted], because there is no power to spare for the digestive process. Nature wishes to conserve her energy for combat with the disease.

"In severe sickness, Nature's way is to suspend digestion, and let the brain live on the tissues [better said, on the reserve and surplus force or essence] of the body, which can be spared. That is why a sick man loses in weight. If you feed him, and he still loses, it is proof positive that the food is not assimilated; if it were assimilated, there could be no loss in weight. And if you continue to feed under such conditions, you may be absolutely certain that you are loading up his system with waste substance which must be eliminated at a fearful cost in vital power.

"You may lay it down as a general law, which is amply proven in practice, that in the absence of appetite, the patient who is fed will lose weight and strength more rapidly than the one who is not fed. When the desire for food is absent, and the tongue is heavily coated, it should be interpreted to mean: 'Busy; nothing wanted within.'

It is homicidal folly to feed under such conditions; the food decays in the alimentary canal [or nourishing channel] and generates poisons which are dangerous to life. No matter what the [medical or non-medical] books say, it is foolish to feed the sick man whose breath tells in unmistakable language that his digestive tract is already filled with rotting filth. The sick horse will not eat; and it is to be hoped that sick men, women, and children, will some day be allowed by their physicians and friends to *exercise common sense.*"

When Fasting is Beneficial

FIRST.—When your tongue shows a white coating either heavy or light, or when yellow, or gray, or flabby, or beefy, or cracked, or strawberry-like, etc. If your tongue clears slowly, commencing at tip and edges, leaving a natural appearance, speedy recovery can be expected, and your fasting will be of a short duration; but if the coating comes off in patches, leaving red and smooth surface, recovery will be slow, and fasting must be prolonged. If coating disappears rapidly, leaving glassy, cracked, and beefy surface, be doubly watchful with your fasting—the tongue is, take nothing but water, with fruit juice.

SECOND.—When your breath is foul, or when you have a bad taste in mouth, for it indicates that you have committed a violation against the laws of digestion and assimilation; that is, you have given the organs of digestion more to do than they are capable of performing.

THIRD.—When you have pain or tenderness in bowels, whether around the navel, or low down on right or left side at the cecum, or at the sigmoid flexure.

FOURTH.—When you are subject to a bilious vomiting, or biliousness in general, or vomiting of blood or fecal substance.

FIFTH.—When your face becomes flushed or feverish, or you experience an abnormal thirst.

SIXTH.—When you have pain between and under the right shoulder-blade.

SEVENTH.—When you have no appetite, or experience a perversion of it.

EIGHTH.—When blood-spots and pustules or boils appear on your skin.

NINTH.—When you are subject to flatulence or so belching.

TENTH.—When you feel a bearing down in the bowels and rectum.

ELEVENTH.—When your bowels are inactive, or when too loose.

TWELFTH.—When you sense a beating of the stomach.

THIRTEENTH.—When your skin shows a sallowness.

FOURTEENTH.—When you are subject to dizziness.

FIFTEENTH.—When you are more or less drowsy.

SIXTEENTH.—When your tongue is unusually dry.

SEVENTEENTH.—When your bowels are very irregular.

EIGHTEENTH.—When your abdomen feels bloated.

The Medicinal Value of Fruit Juices

PINEAPPLE JUICE possesses medicinal properties of the highest order. In throat diseases, and even in diphtheria, it has seldom failed to give relief; and as an anti-dyspeptic and anti-febrile remedy, it is invaluable. The unpleasant taste which victims of indigestion experience on rising in the morning, can be gotten rid of by the persistent use of pineapple juice; and, as it goes at once to the root of the trouble and removes the cause, the cure is a permanent one. Any dyspeptic who has not tried the pineapple juice, should lose no time in taking the advice.

GRAPE JUICE possesses, next to pineapple, a high order of medicinal property. There is no longer any doubt of its great worth as a remedy for fevers, pneumonia, consumption, cancer of stomach, and diphtheria. One peculiar feature in connection with grape juice, as well as pineapple, is that the sick, as a rule, take to them with genuine relish, when all other food proves injurious and is rejected with loathing. However, a moderation of their use must be observed. It is remarkable how the mother earth offers to man just such wholesome fruit juices for his physiological welfare. Would that this understanding would lead those who have the proper soil to raise such fruits in abundance, and thereby reduce the use of medicine to the minimum! How well it would be for us!

STRAWBERRY JUICE is a strengthening remedy. To convalescent persons, who feel great weakness and enervation after a serious sickness, it is of great service. In cases of great internal heat, strawberry juice renders great service. It is also very beneficial to those afflicted with gravel and stone diseases; furthermore, those troubled with liver complaints, and such as are afflicted with skin eruption arising from retained morbid substance and a morbid blood condition.

BLACKBERRY JUICE possesses medicinal properties, as it has a tendency to remove diarrhetic states, and especially summer complaints. This juice serves as a most delicious and wholesome summer drink for invalids and weak people. Dilute with water to suit the taste, about a tablespoonful to a tumblerful of water.

PEACH JUICE possesses a tonic property on account of its rich, palatable flavor, and can be used by anyone who needs a wholesome tonic.

RASPBERRY JUICE is very beneficial, as it prepares an agreeable taste in the mouth. Use it in conjunction with the water you drink, and you will soon discover how good and wholesome it is to your physiological system.

LEMON AND ORANGE JUICES are refreshing to fever patients. They form a delicious summer drink during the hot weather. If the stomach is out of order, squeeze a little lemon juice into a glass of water every morning and drink it with a pinch of sugar in it. This is excellent in cases of dyspepsia.

CAUTION.—The all-important point to be observed in the use of fruit juices lies in the use of their right proportions and combinations with other food articles. To give here a definite proportion of the amount to be taken daily for all classes of people, would be difficult and generally unwise. Start in moderately, and graduate it yourself. One thing we know positively, and that is that their mod-

erate use produces a marvelous harmony of the various health and life-giving juices of the brain and body; for the necessary blood nutriment and solvents of the brain and body are dependent upon this harmony of the essences and forces of the anatomical and physiological structure.

Responses From the Readers

WE WERE quite reluctant to yield to the request of the Editor of this Magazine when he urged us to accept and furnish material for this Department of Health and Hygiene. Since receiving several responses of the good the January issue with this Department has been to them, we are assured that the Editor discerned the need of such a department for its readers. We shall be pleased to hear from all such readers as find this Department of use to them. Any suggestion, or burden you may have concerning Health and Hygiene, we shall be glad to receive, consider, and if its elucidation is considered beneficial, you may find it in this Department of some future issue.

One of the responses reads: * * * "Your part of the monthly **FLAMING SWORD**, under the heading, 'The Harmful Effects of Poisonous Drugs,' found a loud warning echo within me; for I know of a person who was obliged to take such poisonous drugs for a certain disease. And this stuff has now affected his constitution just the very way you so effectively and warningly described in this January number of **THE SWORD MAGAZINE**. Half of his teeth are gone; he is almost totally deaf, eyesight badly affected, his memory failing, and manhood lost. He is subject very much to irregularity of the action of the heart, and greatly troubled with nausea, and nasal affection, so that he breathes through his mouth; also subject to water-brash and constipation, often going three days before the bowels can be induced to move. Now, Doctor, can anything be done to relieve him or possibly effect a cure?"—**CHAS. M., Ills.**

The other responses are of similar import, and we herewith acknowledge the receipt of the letters. We are sure that the contents of February issue, which is doubtless in your hands, will prove to be of still greater benefit. Those of you who desire a personal answer should not forget to enclose stamp for return mail. We must also have the history of the case of the patient so far as practicable, with the present condition.

What is Disease?

DISEASE is an inharmony of the fluids and forces of the brain and body, a gradual subsidence or diminution of cellular expansion and contraction; because the fluids and forces are diverted, which not only create physiological disturbances, but also mental. And such a derangement of the normal function or action of the fluids and forces, upon which health and mortal life are dependent, is a cause of sickness and disease. True, the remote cause of disease and old age lies in the anatomical structure of the brain, but we are not dealing with that subject now.

Again, a lack of nutritious food may also be either a direct or reflex cause of disease, which every thinking person knows. We also know that a contraction of muscles without relaxation,—that is, action without reaction, produces a morbid condition; for the function of the muscles is to create the warmth and heat of the anatomical structure, which is a most vital principle of the organo-vital organism, without which we cannot exist very long. Likewise, an impingement of the nerves will divert the nourishing essences of the brain and body, and a gradual or rapid morbid condition is the result.

Topics of Interest & Importance

MODERN THOUGHT is incongruous. The mental spheres are in conflict. There is no great structured system of mental concept that is being applied to all the affairs of men; consequently there is no extensive harmony of effort on the part of the millions. The failure of modern science is apparent; the inadequacy of modern educational institutions is evident; the decline of the church is obvious. The world stands in need of a great religion, which may not only sweep the nations, but unite heart to heart everywhere. Divine love is intensely human; and it is the object and purpose of the Almighty to promote the interests of the human race. When the certainties of science are interwoven with the doctrines of Divinity, all men may come to know and realize the beauties and uses of religion as the most powerful bond of human unity. The world is in fragments today because of lack of religious cohesion. But the electro-magnetism of the divine mentality, the spirit of the new age, is about to be shed abroad into the minds and hearts of the multitudes.

ARE MODERN NATIONS BARBARIAN?

Evidences of Christendom's Moral & Social Degeneracy

BY ALICE FOX MILLER.

WE ARE RANKED as barbarians by Alfred Wallace, and his view is endorsed by Ernest Hæckel, who is probably the most noted evolutionist in the world today, and has become famous as the discoverer of the so called great "biogenetic law" of evolution. Hæckel says: "While we look back with just pride on the immense progress of the nineteenth century, in a knowledge of Nature, and in its practical application, we find, unfortunately, a very different, and far from agreeable picture when we turn to another and not less important province of modern life. To our great regret we must indorse the words of Alfred Wallace: 'Compared with our astounding progress in physical science and its application, our system of government, of administrative justice, and of national education, and our entire social and moral organization, remain in a state of barbarism.'" In short, we are barbarians in all that brings man into organized relations with his fellow man. This is a very shocking statement, in the face of our boasted civilization. The question is, is it a true one?

In the first place, what is a barbarian? According to the definition most commonly used by the civilized Christian nations to which Prof. Hæckel and Dr. Wallace belong and refer, a barbarian is "one outside the pale of Christian civilization." Are the professed Christian nations still outside the pale of Christian civilization? Is our social and moral life still at heart barbaric? In other words, are the professed Christians living according to the teachings of their great Leader, in their practical every day life?

If not, why are they not? The wisest of them will say, "because it is humanly impossible;" and when we bring the question right home into our own lives, we can only repeat, "it is impossible." Even the early Christians, who under the immediate impulse of the Lord's spirit were led to live in bonds of communistic fellowship, and to lead lives of chastity, peace, and love, were not satisfied that their lives were absolutely Christlike; and Christians from then till now have gradually been falling away from even their partial achievement. So what are we today but still barbarians at heart?

The question is, what will enable us to do any better? Nations, to truly progress, must grow in both knowledge and goodness. Men have made a little progress in the line

of physical science. It has been reached through conscientious effort and has been the utmost they could do in the present stage of human development; hence it is praiseworthy. But it has also been the *least* they could do under the Christian impulse; hence nothing to boast of in its present incomplete condition. Most of the statesmen, reformers and scientists of today, seem to think that the great need is to adjust the wonderful achievements of modern science to the regulation of human society. In this view they are ignorant of two vital points. First, that modern science, great as it is, is still a very incomplete thing, lacking a basis of true principles, and mixing hopelessly facts and fallacies; hence not in a condition to regulate anything from true principles. Second, that Christian civilization of today lacks the spirit of love, the true spirit of Christ, without which nothing can regulate it into righteous ways.

Were we progressed infinitely further in physical science, and still lacked the Christlike spirit, we would still be ruled by the spirit of competitiveness, selfishness, greed, and injustice; still be in a state of barbaric ignorance of a true and righteous system of social adjustment. This is not saying that there is no spirit of love, or unselfishness, or self-sacrifice, or justice in the world? There is plenty of this spirit, and it is the hope of the world. But it does not *rule* the world; it is broken up and fragmentary, mixed with the evils which *do* rule; and is, for the present, unavailable to regulate societal existence.

Let no scientist or thinker delude himself by the idea that scientific progress, pursuing similar lines to those of the present, will *ever* be able to regulate human relations among people impelled by the spirit of selfishness. We need, not only that absolute *knowledge* come to humanity, but also that there come a change of heart. And what should not absolute truth be given to the world? Professedly Christian nations have a right to believe that it will, and to expect it. Their great Teacher promised that "when he, the spirit of truth, is come, he will guide you into all truth;" and again, "The truth shall make you free." The promises were made so long ago does not invalidate them. All great developments are slow of growth up to a certain point; but when the growth is completed, changes come quickly.

We are living in the gray dawn of a new age, in which dim and uncertain light the beckoning forms of truth and fallacy perplex and weary us almost into indifference.

the clear light of the approaching day, which all Christians have a right to expect, will reveal Truth, ready to lead all who desire to live by her laws. In this way, and by no other, will we have power to come within the pale of true Christian civilization, and be redeemed from a state of barbarism. If this view is Utopian, we have no right to call ourselves Christian nations.

The Millennium and the Coming Age

BY E. BENSON STEELE.

THE GREAT HOPE of Koreshanity is the manifestation of the Sons of God, and the establishment of the kingdom of righteousness in the earth. Then the petition in the Lord's prayer, "Thy kingdom come," will be answered; and all prophecy of Scripture will be fulfilled. The Old Testament prophets looked forward to a reign of righteousness. Isaiah describes it as a period of prosperity. "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." It is a time of rejoicing. "Behold, I create Jerusalem [the New Jerusalem] a rejoicing, and her people a joy. * * The voice of weeping shall be no more heard in her, nor the voice of crying." The fierceness of the wild animals will be subdued. "They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Ezekiel describes the coming kingdom as the place where David's throne is established, and where God's tabernacle is. "David my servant shall be king. * * My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." Daniel says, "And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Micah gives a picture of universal peace. "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Zechariah writes: "And the Lord shall be king over all the earth. * * Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem [the New Jerusalem] shall be safely inhabited."

When we turn to the New Testament, we do not find as much written concerning the establishment of God's kingdom in the earth; we have only one prophetic book in the New Testament, the Revelation of John. But he closes the New Testament canon with the fullest and grandest description of the reign of righteousness written by any inspired writer. Several of the parables of Jesus have reference to the kingdom of God. In the parable of the tares, after the burning of the bundles, he says, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Peter, in his second Epistle, after depicting the closing scenes of the age, says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Some people imagine that the old Jerusalem in Palestine will be restored, but a reference to Revelation twenty-one would seem to settle the question. "I saw a new

heaven and a new earth," says John, "for the first heaven and the first earth were passed away. * * * And I saw the holy city, New Jerusalem, coming down from God out of heaven." So the old Jerusalem has gone with the old earth. But some one says, "You have forgotten the millennium; it is during that period that the old Jerusalem will be restored, a thousand years before the descent of the new." It is the belief of a large number of Christians that the millennium is a short prelude to an eternal state. It is held that there will be an advent of Christ, a partial resurrection and judgment, a reign of righteousness for a thousand years, a revolution, another coming of Christ, another resurrection and judgment, and then an endless reign of righteousness. Others believe that the thousand years of righteousness will be brought about by missionary effort and the ordinary preaching of the church; that the advent of Christ and the resurrection take place only at its close.

The following is the text usually appealed to as is the foundation for this belief in a prelude to the Golden Age: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

This is one of a few references in the Bible to a reign with Christ previous to the creation of the new heaven and earth. Let us see if it really teaches what is claimed for it. Who are to reign during the thousand years? The *souls* of them that were *beheaded* for the witness of Jesus. So the number does not embrace the church, but only certain martyrs. Their souls shall reign; so the scene is not in the natural world at all, but in the spiritual. The throne of God is in the spiritual world, in humanity, where Jesus ascended at his theocrasis. It is there that a certain number are said to live and reign with Christ a thousand years. The thousand years close with the release of the dragon. Events then follow that culminate in the war of Gog and Magog. We believe we are now at the culmination of the dispensation; hence the thousand years must be in the past. We believe the millennium to be the thousand years of Papal supremacy, from the sixth to the sixteenth centuries.

During this period; the church of Rome held in bondage the lives and consciences of men. The bottomless pit, or abyss, is in humanity. Satan was there chained. He could not find full expression for his evil purposes; for men, in whom he was, were held in restraint by fear of the anathemas of the church, which claimed to have the keys of heaven and hell. All phases of activity, civil and religious, were under the control of the church. It even pried into the consciences of its members, to find their secret thoughts. Nothing was to be hid from the scrutiny

of the confessional, which was one of the greatest forces ever devised for the subjugation of men to the church. This was the binding of satan in the abyss of depraved humanity.

The literal millennium or thousand years in the timic aspect, ended with the Protestant reformation. Satan was released, and men were free from the restraints of Rome, though not without a bitter struggle. The dragon was free to work out his ends. Religious and commercial rivalry grew apace; the world was being prepared for the coming conflict. First a religious war, then a commercial war, then a social war, and what after that? The yellow peril? At any rate, we are near the end. The final conflict will take place as depicted in Rev. xx: 8, 9. Then will be inaugurated the new era; not a temporary period of righteousness to end in disaster, but one extending throughout the ages of light.

Character and Environment

BY H. B. BOOMER.

ALL PERSONS are interested, in greater or less degree, in success. The success desired may be righteous or unrighteous; but in success of some kind, it is difficult to imagine an individual lacking interest. Our library shelves bend under the weight of books about men successful in their chosen lines; the magazines and periodicals are filled with articles on "how to become successful," and "how I attained success." We devour these works constantly, hoping to find the great secret so deeply coveted. In this study of character and its molding, one is deeply impressed with the part played by environment. In this article, it shall be my endeavor to make some points which will prove environment to be worthy the consideration of all starting on a career, in whatsoever line they may have chosen.

Have we not all met in our travels that intensely independent creature who scouts all assistance from his fellows, he that neither gives nor takes? But have you ever seen him at the top of the ladder leading to fame? Independence of a certain kind is a quality to be desired and developed. Before choosing his life and career, a man should examine his own make-up and capabilities; then, after considering the various fields open, choose and *stick*. Do not allow every wind that blows to prove to all observers that you are nothing but a weather-cock. If your judgment of your capabilities seems to prove unsound, be very sure you do not give up until the last hope has been swept away. But never be independent in the other sense; always give and take, and do not ruin a possibly successful career by being self-sufficient.

Nature tells us that a tree or flower, in order to produce a pre-eminently fine specimen of a given kind, must have just the right sort of climate and soil. The largest and most velvet-like textured violet will be found among many of its own family. The greatest forest tree will thrive in the deepest forest. Nature has always proven a fairly safe guide to follow. If you choose to be a tailor, work with the tailors, and above all with the most progressive tailors to be found, tailors with ideas. Soon, providing you have the capacity to become a tailor, ideas on tailoring will mysteriously come into your mind, from where you know not.

Keep working and increasing your capacity, more ideas from the sphere of your environment will follow. Be sure, though, you are where the very atmosphere is filled with ideas on tailoring.

Do you desire to be a musician? Go where music of the best may be heard. Play, when your attainments will permit, with the best musicians. Many laugh with the musical atmosphere of Berlin and other European centers is spoken of, but these same people laugh without knowledge. An atmosphere vibrant with musical thought will be the birth-place of musical geniuses. A man may be born with a musical nature; but if through force of circumstances, he is forced into an intensely commercial career, his musical faculties will wither, and probably die. The same applies in other vocations. Are your thoughts high, as with your Creator? Leave the commercial atmosphere of commercial American cities, and live with others clinging to similar ideals. You will become creative of a more rational sphere. It must always be kept in mind, however, that the mind, working in a certain environment, must be striving constantly in similar lines with its co-workers. If an artist is working in an environment antagonistic to the line in which he desires development, he works at a great disadvantage; and the chances are he will diminish, rather than augment, his own store.

A young, positive, magnetic man of fair capacity, with power to work and increase this same capacity, starts out in an environment congenial to his capabilities. The result we see in the course of a few years, in a man pre-eminent in his chosen vocation. The minute the man got down to business, he began to grow; he attracted to his mental sphere the thoughts of his less positive and magnetic fellow workers, and their thoughts desired expression. This man, with his great capacity, could grant them their desire. Away from a congenial environment, he would probably have amounted to a little. It strikes me that geniuses are simply magnetic points, through which the hitherto unexpressed thoughts of the many are given expression.

Never be backward about associating with people. If you have any corners, they will be knocked off, thereby rounding out your character. Strong men become stronger through rubbing elbows with their brothers. If you are an artist, do not forget that thousands have worked before you, and thousands are working with you. They have ideas, and you may have a few. Exchange, and your growth will surprise you. Remember, when in a suitable environment, to keep increasing your capacity by hard work; a small vessel cannot hold large things, neither can a small mental sphere hold great thoughts. If a person can but determine what he is capable of doing, can choose his environment, and finally, work for the increase of capacity, success in his choice will truly await him.

Does it not appear reasonable to suppose that in America, where are gathered the most progressive of all nationalities, with their peculiar characteristics, the result of physical and mental environment, will be formed a type of character for varied capabilities unsurpassed? One nation breeds its artistic temperament, another commercial acuteness; one is noted for its humor, another for its plodding characteristics. The intense and often uncontrolled warmth of

southern nation will be cooled by mixing with the northern one; the northerner will receive sufficient warmth to thaw a nature naturally too frigid. Surely, through this great mixing there will be produced a type pre-eminently successful, the well-balanced type.

Scientific Psychology and the Law of Healing

BY BERTHALDINE, MATRONA.

IT IS CERTAINLY encouraging to the true Universologists to note the steadily increasing interest in the study of psychic phenomena. Efforts are continually being made by some schools of thought to deny the existence of a state of substance called matter. Other schools are equally eager to annihilate, in theory and practise, the state of substance called spirit, the realm of spirit entities of the supernatural. Rational students of this universe of self-evident form and function, recognize the existence, not of two substances, but a universal substance in two distinguishable, because contrasting, states of being, scientifically named matter and spirit. Substances, in either of these well-defined conditions in varying degrees of being, are eternally transmutable by the agency of the adapted medium and conditions suitable. These two factors, it is the keen delight of the devout alchemist to discover.

We recently observed a notice announcing the facts that some two hundred persons, mostly wealthy, have become members of a faith-healing class, under the direction of two Boston Back Bay rectors. The students are mostly woman seeking healing. They are to study psychology and hypnotism, coupled with researches into the higher spiritual faith of mankind. It is said they are to institute a modified form of the confessional, in which they are to make a clean breast of all their true inwardness. We pause to wonder if they will discover what the Lord Jesus discovered regarding some distinguished churchmen of his time,—viz., that they were "full of dead men's bones and of all uncleanness."

Teachers and students are said to recognize that the Lord Jesus possessed a marvelous power of what they call hypnotism. The Lord called the substance he communicated to the needy, *dunamis* in Greek, which we translate by the word virtue. This virtue was a force generated and conserved by a strictly law-abiding life. He was demonstrably a perfectly balanced man as to his spiritual and material coördinates, which focused as a mental unity from the spirit of the nerve, the pneumatic force, and the spirit of the blood, the psychic force. The force of his mentality was a communicable substance to the receptive subjects. Receptivity was indicated by the active exercise of faith somewhere, either by the subject himself, or his friend in need. The Lord was a wise husbandman of his available forces, the ultimate products of racial circumcision and its priestly polarization. He presented to the world the divine-human being of immortal manhood. He did not hypnotize or put any to sleep, but he did manage to wake up a few sleepers and set them to hoping and working,—i. e., doing his commandments for the attainment of immortal life. To hypnotize is to put to sleep. To psychologize is to put a

word upon the soul. The Lord woke up a few men and women, and so found a field of operations in which he put a word upon the soul, or in the soul. It sank in for growth and multiplication in a few who received it, and a crop of Immortals is about due to appear.

Every human organism generates a given amount of spiritual substance, the forces of which are husbanded or dissipated by the mentality at will, or involuntarily ignored, according to the householder's self-mastery. The Lord was a perfect master of his organism, the visible form of which is called the *soma*, or body. He was a well man. His flesh did not see corruption when its organic activities were suspended by the temporary transit of his spirit, ego, to a house of rest. He tabernacled with one who, forgiven much, loved much. Man, to master his forces, must know his environment and its center of rest, from which all is suspended and on which the universe depends for its recreation and perpetuity. Man must know all the possible states or conditions of the unique substance of the universe, to scientifically handle his component parts. This universal knowledge is a part of all men's promised inheritance; to be satisfied with less is folly. Without it, genuine life and continuous health are unattainable.

It is a fact that a number of people, brought together by community of desire may form a human battery, and through the conscious or unconscious mediumship of one or more members, may produce some startling, and perhaps enjoyable results, in the line of temporary physical or mental benefits. Could the same number of people be brought together by an equally *intense* desire to hear and apply the laws of life and immortality, startling results would ultimately obtain that would awake a now sleeping world to wonder, love, and praise. We hope the rectors, the Rev. Drs. Elwood Worcester and Samuel McComb, of Emanuel Church, Boston, will discover the law-abiding science of healing and genuine commonwealth or weal.

Quacks of all sorts, titled healers, are superabundant. When a counterfeit is in circulation, it is on some genuine bank and bill not liable to fail. The Lord banked on obedience to the law, the ten principles of life inculcated by the Decalogue. Genuine scientific healing will never make void the law the Lord fulfilled. Demand of all you trust the same credentials, the ear-marks of the science of the law.

Items Concerning the Religious World

A writer asks the question, "Does the church really desire that God's kingdom should come, and that his will should be done in earth as it is in heaven?" He says the church has not taken the first step, which is the recognition of the rights of men as brothers. He is right; the church has not. The modern church never will; but the new church which Koreshanity is establishing, will both teach and practise the brotherhood of man.

M. Ernest Renan and Rev. Heber Newton regard Jesus as an anarchist, because he established no state, organized no government. Jesus sowed in humanity the seeds of the kingdom shortly to be established now in the harvest of the world. In that divine government, law and order will be exemplified.

For the Younger Minds

Marguerite Borden

"THE GIFT OF THE NILE"

Egypt! primeval land whose past
Is veiled by time with mystery;
Whose monumental ruins vast
Alone bespeak to history.

WHEN EGYPT is referred to as "The Gift of the Nile," it is indeed rightly named; for without the presence of this beneficent, life-giving river, the northeastern part of Africa would be one great plain of desolation,—a dreaded country of scorching sand, torrid sun, and suffocating atmosphere. Rain is almost unknown in the Nile valley; yet each year there is an overflow of the river, caused by the heavy rainfall in the Abyssinian mountains. For three months the Nile slowly rises many feet, bringing rich alluvial deposit from the mountains, and spreading it over the plain. For three months following, the waters recede, leaving the fertile soil for cultivation during the remaining six months. This annual inundation caused whatsoever the people planted to grow with little expense of labor. The date-palm supplied an abundance of nutritious food, and the cereals raised filled the granaries to overflowing. Ancient Egypt is said to have had a population of five million people, because of the ease of procuring sustenance.

It is not the purpose of this article to enter into chronology. There is great discrepancy among modern historians regarding Egyptian chronology, and most dates given by them differ from one another, not only by hundreds, but in many cases by thousands of years. For instance, they place the founding of Egypt anywhere between 2,000 and 5,000 years before Christ. With reference to Egypt, Rawlinson says, "The chronological riddle is insoluble." The existence of the human family is from all eternity,—without beginning and without ending. Civilization might be likened to a chain,—each race is represented by a link, and each link is so connected to every other link, that the whole forms one perfect ring. The world's first inhabitants of which we have any knowledge, resided in the valleys of the Tigris and Euphrates rivers,—a region in which it is claimed that Noah was preserved from the flood.

Egypt and its first capital, Memphis, were founded by Mizraim, or Menes, the grandson of Noah. Historians divide Egyptian history into three periods,—the old Memphis kingdom, the old Theban kingdom, and the new Theban kingdom; or the old empire, the middle empire, and the new empire.

There is disagreement concerning the number of Egyptian dynasties. Some authors assert that there were thirty-one, others that there were but twenty-six. As no definite record of the number was ever kept, and as the accounts of the monarchs have been collected from a papyrus here and a monument there, the result is hardly authentic. In all probability, the dynasties are irreparably mixed. Dynasty implies a successive line of kings of the same family.

The old empire is said to have endured from Menes, Egypt's first king, until the end of the tenth dynasty. Of the first three dynasties little is known. There exist, however, a few traditions which historians consider worthy, but which in reality may contain as much truth, as the fabulous tales of modern history writers.

Tradition says that Teti the son of Menes, was the builder of the royal palace of Memphis, and the author of the laws. It is also said that, "Bennutes made law that the crown should be allowed to descend to women." Nefer-Ka-Sokari was a giant; and under Nefer-Ka-Ra, the Nile flowed with honey for eleven days. Under Nechephes, the Libians, who had revolted, made their submission on account of a sudden increase in the moon's size, which terrified them. Tosorthrus was worshiped after his death on account of his medical skill. He paid attention to prescriptions, and was the first to construct buildings of polished stone." Isis, Osiris, and Horus were worshiped at this time; and the reigning monarch was regarded as an incarnation of Horus, and was addressed as "The Victorious Horus; the Divine Lord, and the Ever-living." "Ritual of the Dead," which contained the doctrine of the justified soul's absorption into Osiris, is thought to have been composed at this period.

The fourth dynasty, according to historians, was the period during which the pyramids were built. It is said that the kings of this dynasty were cruel and tyrannical, and that in their pursuit of glory, they erected for themselves huge sepulchers at the cost of thousands of lives. One hundred thousand laborers are supposed to have been employed in building the Pyramid of Ghezah alone. Other pyramids (except the Pyramid of Ghezah) and other colossal structures are ornamented with statues, and pictures, and symbols called hieroglyphics,—a word meaning picture-writing, or sacred carving.

The sixth dynasty appears to have been a culminating point of the early civilization. Here we find the first of a united kingdom. Before this dynasty, the negroes had already been conquered and held in subjection by the Egyptians. Now begins a gradual disintegration. Egypt is again divided into small kingdoms, and little is known of the dynasties between the sixth and the eleventh. The Theban kingdom, or middle empire, began with the eleventh dynasty, and ended with the seventeenth. We are told that the eleventh dynasty commenced with blood and confusion; and that, during the twelfth dynasty, a wonderful Lake Moeris was constructed for purposes of irrigation; also that a great "Labyrinth," designed as an architectural puzzle, was built of white limestone and red granite, and contained three thousand chambers.

Little of importance occurred during the thirteenth and fourteenth dynasties. Possibly they were contemporaneous. In the fifteenth dynasty, there seems to have been an invasion. "That an attack came, and a conquest was made from the tract which joins Africa to Asia, is certain, but it is not easy to determine who were the real invaders.

etho (the ancient historian) appears to have made two conflicting statements upon the subject. He represented the invaders as Phœnicians, and he represented them as Arabs.

* * Some have thought that the word 'Hyksos,' which comes to us from Manetho, was the best clue to the puzzle, and expounding that word as 'Shasw-kings,' have settled it that the conquerors were Arabs. But Manetho himself seems to have understood by 'Hyksos,' not 'Arab-kings, but, 'Shepherd-kings,' so that the term did not to him contain the idea of nationality.' Historians picture the Hyksos as a race of barbarians, who by their strength of numbers took possession of Egypt without a battle, and passed into all parts of the country, massacring the people, burning the cities, establishing their own capital and government, and ruling the land for several centuries,—the darkest era of Egyptian history.

The eighteenth dynasty dawned with two great events; the liberation of Egypt by the expulsion of the Hyksos, and the union of the small kingdoms. Aahmes, signifying, "Child of the Moon," was the valiant monarch who directed the forces against the enemy, and after a five years' war succeeded in freeing the land of the hated Hyksos. Immediately after this engagement, Egypt became a powerful united kingdom with Thebes for its capital; and there followed what is termed as the most glorious epoch in Egyptian history. Luxury prevailed; foreign expeditions were undertaken; and Thothmes III, one of the greatest Egyptian warriors, crossed the Euphrates and conquered a portion of Mesopotamia. Ethiopia, Arabia, and Syria were invaded. Rameses II, the most celebrated of the warlike kings, multiplied Egypt's wealth by his conquests; capturing myriads of slaves, and carrying away gold, precious stones, ivory, ebony, fruit, leopard skins, lions, gazelles, giraffes, and ostriches, as innumerable trophies of his victories.

From the twentieth dynasty, the dark cloud of decline settled over the Egyptian people; and the light of Egypt's splendor slowly waned until, in the twenty-sixth dynasty, in the reign of Psamethes III, Egypt was conquered by the Persian monarch, Cambyses. He employed the stratagem of placing cats, animals worshiped by Egyptians, in front of his army, and the stupid, superstitious Egyptians preferred defeat to the terror of having destroyed their sacred felines. This occurred five hundred and twenty-five years before Christ. Egypt has since been in the clutches of various belligerent nationalities,—Persians, Macedonians, Romans, Saracens, Mamelukes, and Turks.

Originally Egypt embraced a religion founded in truths, which were represented symbolically by certain flowers and animals. As the ages passed, the signification of the symbols was forgotten, and cats, hawks, bulls, and crocodiles were looked upon as the personifications of Deity. From time to time, other objects of worship were added to those already on the lists, until each year Egyptian divinities became more numerous. At one period there obtained the doctrine of the soul's reunion with the body after death. Therefore, the dead were looked upon with reverence, and were embalmed for the spirits' future habitation. The mummies were placed in stone sarcophagi, and doubtless some of the smaller pyramids were built as tombs

or monuments. But does it appear reasonable that a king should have reared an edifice like the Pyramid of Ghezah, comprised of huge stone blocks which no modern mechanical device could lift, for no other purpose than his mummy's resting place? The idea is preposterous. Such a heathenish design could never have been responsible for this Pyramid's construction.

If a hostile nation subdued Egypt in the fifteenth dynasty, it was certainly not the "Shepherd Kings." The real Shepherd Kings were among Egypt's first inhabitants, and were of the highest type of civilization. They were not the shepherds of sheep, but the shepherds of men, and the tradition of worshiping kings originated with them; for they were imbued with divine wisdom, were enabled to convert their bodies to spirit as was Elijah, and were looked upon as divine manifestation by the people. The last of these wonderful monarchs was Melchizedek, who, according to the Bible, lived in the time of Abraham, and was the "priest of the most high God." He it was who erected the most gigantic of all earthly buildings through the actuation of but one motive,—mankind's welfare. The stones of his Great Pyramid were conveyed five hundred miles from the quarries, and were placed one on top of another, not by the drudgery of countless thousands, but by a scientific method of overcoming gravity, yet to be discovered by the twentieth century architect.

This Pyramid was built on a specific meridian; it marked the points of the compass; latitude and longitude were reckoned from its site, as they are today reckoned from Greenwich; it involved the tables of mensuration; and was one grand system of earth-measurement. When the frailer Egyptian land-marks were swept away by the rising waters of the Nile, the Great Pyramid stood in towering majesty inscribed in such manner that each man knew the lay of his own ground. When Melchizedek reached the termination of his career, he entered into Abraham, the tabernacle prepared to receive him. So Father Time forever turns his hour-glass, and that which is remembers not what was.

Perfection Through Development

IT WOULD be folly for a mother to read Greek, Latin, or a treatise on mathematics to a child of three; yet one day, if his mind unfolds and develops sufficiently, he may understand these things with as great ease as he once understood his tiny primer. As the mentality of mankind slowly develops through transmigration, it is supplied with such truth as it is able to comprehend, until in its wanderings it has acquired a knowledge of all experience, has attained the power of discrimination between good and evil, and is clothed in the raiment of divine Wisdom.

Why is the Ocean Salt?

WATER contains an alchemical property called sodium, but in such minute quantities that, ordinarily, it cannot be discovered. The ocean has no outlet except by evaporation. When evaporation takes place, the sodium remains in the water that is left; and after centuries of this process there is a sufficient amount of sodium to unite with another alchemical property called chlorine, contained in the green rays of the sun. This chlorine from the sun mingles with the sodium in the sea, and forms a precipitate called chloride of sodium, or common salt.

In The Editorial Perspective.

THE EDITOR.

THE GULF STREAM AND FATE OF NATIONS

THE FATE of several nations may depend upon ocean currents. It is a well-known fact that the Gulf Stream is a climate maker. Its warm waters bathe the shores of Europe, and render special benefit to Great Britain and Norway. Without the Gulf Stream the climate of the British Isles and the Scandinavian peninsula would indeed be rigorous and undesirable, even as cold as Labrador. But such may be the fate of those favored nations, if reports be true that the Gulf Stream is changing its course and approaching more closely the American shores. Geographical and geological factors contribute to the working out of the problems of Destiny. The hand of law favoring the development of America may be seen in the turning of the tides of the ocean streams. The great climatic sweep of the Gulf Stream may make almost tropical the shores of New York and New England, temper the climate of Labrador, and melt the snows of Greenland. The winds and the seas may coöperate with the breath of Deity and the waters of truth in making America and its people the Eden West, even the abode of the Gods. The contrast of corresponding latitudes of the North Atlantic shores has been marked through all historic times. Remarkable indeed would be the event of reversing the conditions, rendering cold and bleak the Isles of the Britons and the lands of the Norse, but tropical and temperate the shores of upper North America. Such is Destiny, the factors of which must always be welcomed by the elements of progress.

The Disbursement of Swollen Fortunes

SCHOOLS and libraries are special objects of endowment and support by a few millionaires. The amount of money thus disbursed from swollen fortunes is enormous and is now rapidly increasing. In years past Rockefeller has given \$11,000,000 to the Chicago University. Carnegie made a gift of \$10,000,000 to the new university at Washington. And it is now announced that Rockefeller has outdone himself and all others, by giving, \$32,000,000 outright to the general educational fund, without any solicitation and without any flourish. For the making of these enormous gifts, such men are highly praised as philanthropists. It has been said that no more worthy purpose for the use of money could be found than that to which these many millions are put. If education along the lines followed by such institutions were the most urgent demand of the present hour, it would be the most worthy purpose to support the institutions of learning. We must look at the most imperative demand of the hour, and that is not the promulgation of so called modern science in the schools, but the institution of a new order of social economy. The evils of the present are due in part to perpetuity of the subtle and powerful methods of stealing wealth from the producers of wealth. It is not philanthropy to make the millions poor, and then give back a portion of the stolen wealth, the swollen fortunes, in the form of university endowments and library funds. It is the great aggregations of wealth

that give power to the few. Once let the people retain possession of their wealth, and they themselves would have power to control their affairs, capitalize their industries, endow their institutions, and change the order of the time from that of competition to that of coöperation. The proper disbursement of swollen fortunes is not in investing them in books and college walls, but placing them in the hands of the people whence they were originally taken.

Moral Monsters on Public Exhibition

THE THAW TRIAL is in the public eye, not as an event bright, but as an irritant dangerous to clear vision. It is not merely damaging to those who attend in concert of degeneracy called the criminal court, but to the nations. The newspapers persist in keeping such terrors ever present. The principal actors in the disgusting tragedy are constantly paraded before the public. The moral monsters are on exhibition. Both the man and woman in the case are a disgrace to civilization; and so are the conditions which make their existence possible. In one, is an illustration of the effects of modern perversion upon certain classes of women; in the other, the effect of stolen wealth upon the sons of the rich. Under the impulse of a righteous indignation, President Roosevelt sought means of barring from the mails sensational newspapers containing the details of the court proceedings. Many of the newspapers of the nation fatten on the moral filth which is always obtainable from some source. It is deplorable that moral monsters succeed in being paraded before the public; deplorable that newspapers should become purveyors of concentrated indecency; but it is still more deplorable that millions of people eagerly purchase them and scan the columns for the latest pose of the actress and the fullest descriptions of all the scenes in the perverted private life. The moral degenerates. The greatest and most severe judgment falls not upon the unfortunate actors in the Thaw tragedy, but upon modern society which has created the conditions productive of criminals.

Mars the Overdone Planet

MARS reaches its maximum apparent size in July of the present year. Astronomers think it approaches nearer the earth at that time. There is always an unusual activity in the astronomical world when Mars thus conveniently places itself for the proximate gaze of the inhabitants of the earth. Judging from the numerous theories now being advanced concerning that planet, it will be the focus of attention this year. Professor Morse has evolved a new system of study of the planets, which he terms planetology. He wishes to bring Mars under the scrutiny of the eye of geologists, meteorologists, geographers and others who guess at even the shape of the earth. Years past Tesla has speculated along the line of wireless communication with the Martian inhabitants. But he has been outdone by Princess d'Antoni, of Rome, a noted spiritualist who claims to have been frequently in communication with Mars and other planets in the past several years.

holds that spiritualism on the earth is a mere pastime with its investigators, but on Mars it is a serious business, even a science. However direct the Princess may claim her spiritual communications to be, nor how much superior mind may be over matter in every way, she is striving to have Marconi to undertake electric experiments with the view to communicating with Martian peoples. This is rather suggestive that the spiritual communications are very faint and shadowy. But she holds that she even hears music on that distant orb, compared with which our music sounds like an infant's wail. No doubt there is exaggeration somewhere; to the casual observer even, it seems that the Martian business is very much overdone!

Scenes of Arrogant Brilliance

SOLOMON, the peaceful king of Israel, was the builder of the great temple at Jerusalem, the cost of which has been estimated at scores of billions of dollars. He made wealth worship the God of his people. And he himself, king and servant of the Most High, was arrayed in garments of gold ornamented with glittering gems of untold value. It was fitting that the temple and king of the great Hebrew theocracy should thus possess such unexampled splendor. The principle of appropriateness is the spring of grace and beauty. Wherever that principle is violated the results offend the elements of genuine refinement. The glory of the modern millionaire is offensive to humanity; his high position in society is usurped, his personal worth assumed. It is astonishing to note the amount of wealth displayed in jewels worn by families of millionaires of New York City alone. Some years ago it was noted that \$4,000,000 worth of gems were worn at one of the great Vanderbilt weddings. It is now affirmed that with two opera sets patronizing New York opera houses, the nightly display of gems is valued at the enormous total of \$50,000,000. But within easy call, are tenement streets inhabited by thousands of toilers, who constitute a part of the social strata which supports the burden of high life and swollen fortunes. There will be a turning of the tables!

The Utility of Sun Spots

EVER SINCE the discovery of sun spots, new mysteries have enveloped the orb of day. Astronomers are continually guessing at the solution of solar problems, while Koreshan Universology discloses in detail the science of the sun and its relation to the cosmos. Just now numerous spots dot the sun's surface, and electrical disturbances are noted as phenomena occurring synchronously with the appearance of the dark patches on the solar disc. Thunder and lightning were heard and seen in Pittsburg during a snow-storm about the middle of February. In endeavoring to account for the unusual phenomena, Professor Bra-shear, of the Allegheny Observatory, sagely attributed them to the sun spots. But many people are disposed to think that there could be little direct electrical relation existing between the sun and earth if 92,000,000 miles constituted the span of space between them. Such conceptions of astronomical relations as are put forth by the savants of modern science are becoming too ridiculously and ludicrously absurd for thinking minds. If the universe be considered as circumscribed and cellular, with direct and proximate relations

between the sun and the environing shell of the earth, as set forth in Koreshan Astronomy, the conclusion that electrical disturbances in the earth sustain a relation to disturbances in the sun, is rational and logical. We suggest that the sun spots be utilized effectively in turning down the men who impose mere guesses on the unsuspecting public.

The Transportation Problem in Cities

CHICAGO and other large cities are just now battling seriously with the problem of transportation of passengers on street railway lines. Formerly surface cars were fairly adequate to care for all passengers in cities. But in recent years population in metropolitan centers has increased so rapidly that, with both elevated and underground tracks, the public is greatly discommoded. The elements of coarseness and rudeness are seen and felt in crowded street cars. Crammed and crowded into the boxes on wheels, the passengers are jostled and jammed, whether sitting or hanging to the straps. More tracks and more cars are suggested as a remedy. Then will come more people. There must be a cure for the congestion in the business portions of the cities. While competism is in vogue the congestion will continue. Under orderly and scientific coöperation on the basis of public ownership, there will be no necessity for a million people to rush to down-town districts. Scientific ingenuity will obviate all that is now crude in civilization.

The Hazardous Task of Discoverers

THE INTREPID explorer, Commander Robert E. Peary, has returned from the Arctic regions, having again failed to reach the North Pole, though approaching nearer that much-desired objective point than in any previous expedition by himself or others. And yet he is hopeful of success. The world admires courage and daring, and applauds him who succeeds through heroic measures. There is many a lesson to be learned from such examples of persistence. The man who comes to take a measure of delight in exercising ingenuity in overcoming seemingly insurmountable obstacles, is not likely to fail through discouragement. In such undertakings as the discovery of the North Pole, the intellect is arrayed against the formidable forces of Nature. How Peary schemed to walk for miles over thin ice which bent beneath the weight of man, dog, and sledge, is an example of the power of mind over environment. Not less but far more intrepid and daring must he be who succeeds in discovering to the world the hidden riches of secret places, the treasures of darkness, and the light of truth. More dangers beset him engaged in determined disclosure of the science of life. Just how fateful and fatal the fruits of prejudice organized in a giant conspiracy may prove to him who reveals the unknown, may be seen in the Gospels which narrate the experiences of the Messianic character of nineteen hundred years ago. One of the certainties of time is that history repeats itself.

Tipping is Not Universal

A WRITER discusses the question, "Shall we give tips?" Fortunately there is no law on the subject, nothing to compel a man to give tips, nor to refrain from it—except the law of possession or poverty. The question will scarce interest the toiling millions. There is no danger of their tipping the waiters, messengers, and flunkys. They could, however, give the wealthy classes a good many tips on how it feels to be poor.

Review of Research & Opinion.

THE EDITOR.

Phases of Astronomical Fallacy

ASTRONOMY is looked upon by the masses as an exact science. This is principally because mathematics figures conspicuously in the several branches of astronomical work and theory. Not that the people comprehend the intricacies of astronomical calculation; but that they accept without question whatever is put forth with seeming authority. There is no true basis for modern astronomical conclusions. Its foundation is essentially assumptive, since no proof of any kind has ever been presented in support of it. This is frequently admitted by astronomers themselves and other scientific writers. Recently a reader of the *Scientific American* asked its editor for information concerning the length of time required for the sun and his system of planets to complete their orbit around some distant star. The following is the exact reply:

"There is no knowledge whatever upon the length of time required for our sun to make one circuit of its mighty orbit. It is quite a well-established fact that the sun, and of course his family of planets with him, are moving in a certain direction in space. The stars in the quarter of the sky from which the sun is going are slowly moving apparently toward each other, and at the opposite point of the sky the stars are apparently moving further from each other. Sufficient time has not elapsed since these observations began to enable one to determine the rate of the motion of the sun."

Thus it is with the various phases of modern astronomy. "There is no knowledge whatever" to support its fallacies, for the conceptions are mere shadows, reflexes, and perversions of truth. There impends a mighty scientific revolution, in which fallacy will be overthrown and truth established and effectively applied to life.

Life the Greatest Mystery

NEWSPAPERS sometimes announce that this or that scientist is on the verge of discovering the origin of life, or of revealing its mysteries. But newspapers deal largely in sensational matter. It frequently happens that the questions of life and death are discussed in books. Condensed ignorance is a term which might be fittingly applied to their contents. A remarkable instance of such condensation is that of a recent work by Dr. Teichmann, a "Study of Life and Death." It happens, however, that some of his utterances are startlingly and strickingly true, if applied to modern science. We desire our readers to know what some of these utterances are:

"Life is a combination of phenomena, each of which can be divided into still simpler events, whose final essence can be understood as little as the phenomena of life itself. * * Whence came life? Before this question science stands absolutely helpless. Human intelligence is incapable of comprehending life in its last analysis. * * The simplest facts are wholly incomprehensible. All scientific investigation ends in the unknowable. What is called explanation is, in its last analysis, nothing more than the description of one unintelligible fact by many others which are equally unintelligible. The intellect of man

in our day is wholly incapable of comprehending the essence of things. Every philosophy rests upon belief, not upon knowledge. This explains why questions of psychology cannot wholly be excluded from a discussion dealing with an attempt to explain life phenomena."

The brilliance of light is appreciated through contrast with darkness. If so called modern scientific minds admit their utter incapacity to comprehend the simplest facts of the phenomena of life, how great must be the honor awaiting him who, for nearly forty years has braved the persistent prejudice of *ignorant scientists*, in the promulgation of the truth of all life and the life of all truth!

Where Does the Air Come From?

MODERN chemistry has led to numerous false conclusions concerning the origin, constitution, and destiny of various kinds of material substances. Water is supposed to be a mere compound of oxygen and hydrogen, though why the two gases should condense upon union or combination is said to be a mystery. It is supposed also that some time in the past there was no water on the earth; oxygen must have existed in the hot atmosphere; and hydrogen, where was it? Again, what was or is the origin of air, and is air indestructible? Questions similar to these substance were recently asked by a reader of a scientific publication. The answers are interesting, principally because they indicate that the modern scientific mind is hopelessly entangled in the web of error:

"The atmosphere has been on the earth from the first, though its composition has changed as the earth has cooled. Once all the waters of the earth were in the atmosphere, and remained till the temperature fell below the boiling point of water. The water came down in great rains. * * The nitrogen of the atmosphere cannot be destroyed by any ordinary means. It is a most inert substance chemically. * * In a sense the air we breathe today is the same as animals breathed at the first. But since that time it has been subject to numberless chemical changes, and has perhaps been in liquid and solid forms many times."

It would appear from the above that the atoms of the air have persisted since the beginning, and that the same substances have been breathed over and over again. It perhaps has never occurred to modern scientists that the atmospheres of the cosmos are perpetually renewed through the reciprocal action and reaction of the sun and its glowing earth. Free air is always fresh; it never gets as stale as some of the modern conceptions concerning it!

The Copernican Theory Rejected

TYCHO BRAHE, the great Danish astronomer, refused in his day to accept the conclusions set forth by Copernicus and his followers. Tycho founded what is known as the Tychonic system of astronomy, which Proctor admitted as readily accounted for astronomical phenomena as the theory of Copernicus. Copernicus advanced his system, not as founded on fact, but as a mere hypothesis. It is well known that Goethe, the great German poet, refused to

cept the Newtonian hypothesis, put forth as an improvement on the theory of Copernicus.

Some years ago, Dr. Schoepfer of Berlin, a scientist of repute, rejected the modern astronomical theory of the earth's revolution about the sun. Dr. Rowbotham, whose scientific *nom de plume* was "Parallax," conclusively demonstrated the earth's non-convexity by means of repeated ocular experiments. Still more recently, a young scientist of London, Mr. Matthew K. Ryan, editor of *Civil Engineering*, stoutly maintains that the earth is stationary. Concerning his theory he says:

"My theory is that the movement of the sun is not an optical illusion, but that it revolves around the earth once in twenty-four sidereal hours. I also claim that if we have been moving through space for thousands of years we would have arrived at some destination, or have received some evidence of motion. It can also be easily shown that the centrifugal force of the earth does not carry round the atmosphere with it, for the wind blows in all directions."

The Business of the Liquor Traffic

EVERYBODY is aware that the liquor traffic in the United States is enormous, but few have any adequate idea as to how large it is, nor how great is its strength. The Government depends upon it for large revenues, the entire traffic being not only tolerated but protected by enacted laws and granted license. The *Home Defender* of Chicago, recently contained some interesting statistics concerning the liquor traffic, with special reference to what small per cent it pays to labor and to the producer for raw materials. Besides, it must be noted that nothing beneficial is given in return for the price paid for intoxicants. The method of appropriating wealth by the liquor traffic is therefore three-fold:

"The total annual products of the liquor traffic is valued (wholesale prices) at \$340,000,000. Yet out of this third of a billion gross income, the brewers and distillers pay but 6 cents on the dollar to labor, while seven other leading industries (boots and shoes, clothing, furniture, hardware, woolen, worsted and cotton goods), pay an average of 23 cents on the dollar. At the same time, while these seven other representative industries of the nation pay back to the American producer, for raw material, 50 per cent of their gross proceeds, the liquor traffic, according to the Federal census returns, pays back but 28 cents on the dollar. This means that while the whiskey trade is robbing the people of more than a billion and a half dollars every year, it returns less than a third to laborer and producer, and to that extent prevents the natural growth of these other great industries which return nearly three-fourths of their income to the wage earner and farmer."

Relics of Past Centuries

IN THESE days of improvement and invention, it is often curious to note the relics of the past, of things useful in their day, but which would be out of place now. Think of the old stage-coach, the tallow-dip, and the methods of performing all work by hand, in contrast with the modern locomotive, the electric light, and all the labor-saving inventions. No one would want to go back in time a century or more. Sufficient relics of the past are in museums. Some of the most century ideas should also be known as relics only.

The old blue laws of New England are curious relics of

the days of pioneer America. They are still on the statute books of some states, never having been repealed. Boston has recently been made the victim of rigid enforcement of those old laws, which are out of date, and should be out of use. The municipal court judges have ruled that the blue laws must be applied, and have made out a list of works which are unlawful on Sunday in Boston, of which list the following are a few:

"Bread cannot be baked or delivered by wagon. Ice cream can not be delivered at residences. Instrumental music cannot be furnished in hotel dining-rooms. Butter cannot be delivered to hotels. Swill cannot be taken from hotels. Windows cannot be washed. Artificial ice cannot be made. Sand cannot be carted for street railways. Photographs cannot be taken. Waste paper cannot be transported from business offices. Fuel cannot be packed in bags. Tar-pots cannot be cleaned. Potatoes, groceries, and tonics cannot be sold."

Hallucinations of Wall Street

MODERN greed is playing havoc with the moral sense and mental balance of millions of the American people. The abnormal activity to accumulate the almighty dollar is known as a mad rush for wealth. There is an unsoundness somewhere about men who have lost their sense of honor, their moral integrity, and their normal mental status. Unsoundness of mind is insanity, and such unsoundness may manifest itself in various degrees. Wall street is said to be suffering from hallucinations concerning the object and work of the President of the United States in probing several corporations. The noted William E. Curtis is usually rather serious in his writings, and he may be so in his recent article concerning Wall street, from which we quote the following:

"All Wall street is laboring under a terrible delusion. If the fool-killer should appear in the neighborhood of Trinity Church these days, the slaughter would be appalling. Men of education, intelligence, and experience, men who have exercised important responsibilities and are still performing duties of the most serious character, have become possessed of hallucinations that ought to send them before juries of insanity experts. * * Wall street is a queer place. If the entire membership of the stock exchange were examined by a commission in lunacy, very few would be given an absolute bill of health."

Carlyle on the Earth's Interior

THOMAS CARLYLE, the great Scottish essayist and historian, never took kindly to many absurdities of modern science. Many great men in their wisdom have winked at fallacies which they only tolerated, but never believed. The rational mind is always a little wary of conclusions which offend reason. The time is not far distant when the absurdities of modern teachers will become so strikingly apparent as to cause men and women everywhere to turn from them in disgust. Carlyle once said in writing to one of his noted scientific friends:

"I have a notion to come out actually some day soon; and take a serious lecture from you on what you really know, and can give me some intelligible outline of, about the rocks—the bones of our poor old Mother; which have always been venerable and strange to me. Next to nothing of rational could I ever learn on the subject. That of a central fire, and molten sea, on which all mountains, continents, and strata are spread floating like so many hides of leather, knocks in vain for admittance into me these forty years; who of mortals can really believe such a thing!"

The Open Court of Inquiry.

THE EDITOR.

WHEN SHOULD THE YEAR BEGIN?

"I write to obtain a little information on a question that puzzles me somewhat; and knowing it will be an easy one for you, I request its answer through THE FLAMING SWORD, if you consider it worth while. It seems that Caius Julius Cæsar took the responsibility upon himself to change the months of the calendar. Being born in the fifth month, he named it after himself and changed it to the seventh month, which made January the first month of the year as at present; and the change causes conflict between the meaning of the names of the months and the number of each. By rights, are not the people off in regard to the first month of the year? It seems as if March should be the first. If so, please say how and why this should be so."

THE ANCIENT Roman year began with the month of March. Most of the months of the year were given mere numeral names, as Quintilis, Sextilis, etc., were the fifth and sixth months, and so on. October, November, and December were then the eighth, ninth, and tenth months, respectively; whereas now they are the tenth, eleventh, and twelfth months.

Julius Cæsar was born in the fifth month. When he became the dictator of Rome, he named the fifth month after himself, and changed the beginning of the year from March to January. Likewise, August received its name from the Roman emperor, Augustus Cæsar, in celebration of one of his victories. January 1 is an arbitrary beginning of the year. There is no astronomical event to mark it. The nearest is the so called perihelion of the earth, which is supposed to be reached on January 3.

The sacred year of the Hebrews began in the spring. The civil or legal year in England formerly commenced on March 25, and the practice continued until about the middle of the eighteenth century. The year should begin at the time of the vernal equinox, the point of the beginning of spring. We shall here endeavor to show why. The vernal equinox is at the head or beginning of the Zodiac, and every true year should be a Zodiacal year, so that the months should correspond to the signs. The length of the common year is computed from

the vernal equinox to the sun's return to the same point.

The time of the beginning of the true year may also be suggested etymologically. According to the best authorities, the word year is derived from an old root meaning *spring*. The first definition of year is "a full round of seasons." It is obvious, then, that the year should begin with the beginning of a season. That season should be spring. The spring of the year is the point of beginning or *springing* of the year. In the coming age the months will be determined and arranged scientifically; and the head of the common year will be Aries.

The Increase of Population

"I was asked how to account for the increase of population of the world on the basis of reincarnation or re-embodiment. Will you please give the Koreshan view of it?"

ACCORDING to Koreshan Science, the terms re-embodiment and reincarnation should not be used as synonyms. We suggest this, that the subject may not be confusing. We employ the word re-embodiment as referring to return to the state of embodiment in mortality; and reincarnation as referring to the resurrection, or the attainment of the state of immortality.

The doctrine of re-embodiment is not incompatible with the facts of increase of population. The life of a plant is involved in the seed; the entities active in the plant are gathered there. If we plant the seed, a new plant springs up; in it are active various corpuscles, which increase in number as the plant grows.

A given corpuscle does not persist throughout the age of the plant; it dies after a brief period of activity, but its life becomes embodied in other corpuscles, and a multiplication obtains through division of the spiritual elements. So that a few corpuscles increase to millions ere the seed is produced. All the while the same life is embodied again and again in the corpuscular forms in the circulation of the growing plant.

There obtains in the human race the

same principle of multiplication units of embodiment of human life. This multiplication obtains most markedly during the dispensation of Pisces of each Zodiacal cycle. The world has reached the maximum population through processes of proliferation and degeneracy. During this dispensation there has obtained a progressive multiplication in the regeneration of the Sons of God. The one Man of nineteen hundred years ago becomes the 144,000 of the Golden Age.

Every man is comprised of numerous entities. His central ego is a cluster or nucleus of many entities. This cluster may be augmented numerically or divided, as the case may be. In the processes of embodiment or re-embodiment, there is only a partial expression of the man of a previous embodiment, and one man may multiply himself into millions.

The Hebrew race embodied over and over in increased forms of expression the life of Abraham, because he, being the father of the race, multiplied himself in it—in the millions which comprised the race. That was the evolution of Abraham, who in turn, became involved in the seed of Abraham, that is, the Christ.

Such is the law of seed, the law of Messianism. The Hebrew race constituted the re-embodiments of Abraham while Jesus the Christ was Abraham reincarnated.

The Inspiration of the Apostles

"I wish you would tell me why the Disciples, inspired by the Holy Spirit as they were, came to differ on some points of doctrine, and even dispute concerning them. This question has always been puzzling to me."

THE DISCIPLES of the Christ were enlightened, after the great baptism, in the interior mind, not in the external mentality, except in a partial sense. On many occasions they were inspired to express accurately the will of the Spirit; and some of them wrote under the control of the divine impulse. They did not comprehend from an intellectual or scientific point of view, their wonderful conjunction

with the Spirit of the Almighty. Their knowledge of divine doctrine was for the most part intuitive.

They saw as through a glass darkly; but they predicted a time to come in which perfect knowledge would be attained. There were many mysteries then unrevealed to them; but it was promised them that ultimately all mystery would be disclosed. Neither the Hebrew nor the Christian religion is understood by modern teachers. It has remained for Koreshanity to reveal the science of all truth.

The Apostles differed on some points of doctrine, especially along practical lines on which they were not inspired. As time went on, men endeavored to reduce the Christian religion to a philosophy, or a science. Various have been the conceptions of the unilluminated and external mind concerning it, and numerous the sects or divisions of Christendom.

Absolute unity will obtain only through the enlightenment of the intellect by means of the genuine science of being and existence.

The Great Ages of the World

"How long will the Immortals reign in the earth before they are absorbed into the central mind of Deity? Then will the governments of the world fall back into the hands of mortal men; and will there be another curse upon the earth as in the past, followed by successive days and nights of civilization?"

THERE are four great ages or divisions of the Zodiacal cycle of 24,000 years. We are nearing the beginning of the Golden Age, a period of 6,000 years of the world's most glorious light and life of civilization. It is during this period that the government of the Sosis of God obtains, after which they disappear from the natural world through absorption into the divine consciousness.

The Golden Age is succeeded by the Silver Age, in which a civilization of a different and somewhat lower order obtains. A step downward begins, but the world is still in an age of light. Though the world will be governed by mortals, they will not be of the degenerate kind. The spirit of Deity will pervade the race of man, and peace obtain.

The Brass Age then begins. It is another step downward, and termi-

nates in the world's twilight, as it were. Following this great age is the Iron Age, which culminates in great darkness. We are now in this culminating period of the Iron Age, under the curse. The curse obtains in every such age of the world. The return of the ages brings conditions similar to those existing before. The divine orders in the interior are perpetuated through successive sowing of seed and reaping of harvests of the cycle.

That which is gathered into the interior is never lost again. The eternal life reached is continuous as to consciousness and degree. The debris of divine activity supply the impulse to successive developments in cyclic repetitions—and the universe goes on forever.

The Blending of Egoes

"When the ego leaves the body at death, and finds a resting place in another personality, does it blend with and become a part of the ego of the person receiving it?"

THE NATURAL humanity is the base or pediment of the spiritual world. It is into that world that spirits pass upon dissolution. The various spirits of the mentality may enter different mental or spiritual spheres; the ego or nucleus, of course, enters the mentality of some particular person. As to whether the transiting ego blends with that of the person receiving it, depends upon its character and its status in the path of progress.

The organized mentality may be likened to a nation. The people of a dissolving nation may emigrate to another nation; but it would not follow that the king of the dissolving nation should therefore occupy the throne with the king of the country to which they remove.

A departing ego may take place or position as servant in the household to which he finds access. In some cases a blending takes place. It seems that the mentalities of Lord Bacon and Shakespeare were related in life; and doubtless there was a blending, through complete or partial conjunctive unity, of their egoes in the spiritual world.

"Forbidding to Marry"

"Will you please explain what the Apostle Paul meant in I Tim. iv: 3, the first three words: 'Forbidding to marry'?"

THE APOSTLES taught the doctrine of the *divine* marriage. They foresaw the coming time of the mar-

riage of the Bride and the Lamb, the conjunction of God and man. In the descent and expression of the New Jerusalem, which manifests as the Bride, men and women are to be married in the Lord, and become two-in-one, or biune.

The way to such a united state, is through celibacy, wherein mortal relations are sacrificed. The Apostle Paul was an avowed celibate, with the other Apostles and Disciples, the Christ himself being the center and Founder of the church, in which sex, color, and social conditions were ignored.

But the teaching and practice of celibacy was not "forbidding to marry." It remained for the spirits of fallacy to do that, so that if possible the elect might be deceived and the divine marriage prevented. The spirit of antichrist is opposed to the conjunction of God and man, and forbids its various devotees to repose faith in the Messianic law—it forbids then to enter the divine relations. The Apostle referred to the unity of the Christ and his church, in a primary sense in his own time; but his words are more completely applicable to the present time, when the Bride is making herself ready.

The Apostle's Two Desires

"Please explain Phil. i: 23: 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.'"

WE THINK the Apostle Paul stated his difficulty quite clearly. The text itself scarce needs any explanation. The Apostle desired greatly to remain many years in the service of the church. He also had a desire to depart from the natural world and be with the Christ. He hardly knew which desire was the stronger, though it were better, he thought, to depart.

He knew that in his departure from the natural world he could go to the Christ. The Messianic spirit entered into conjunction with the Disciples; and that spirit centered in a nucleus in the spiritual world of the Christian church. Those who passed out of the natural world in the faith of the Christ, entered that nucleus. That was a great object to be attained, and a knowledge of it gave the early Christians their superhuman fortitude.

It was glorious to suffer martyrdom, because they knew that the spirit that led them to welcome and endure martyrdom, would conjoin their own spirits securely with that of the nucleus of their spiritual world. But such a conjunction with the descending life or spirit of the Almighty, was not the end; for each Christian looked forward to the redemption of the body—in the harvest of the dispensation.

THE PUBLISHERS' DEPARTMENT

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THE MAGAZINE'S FORWARD MOVEMENT

IF WE MAY judge from the kind expressions of many of our readers, THE FLAMING SWORD MAGAZINE is heartily welcomed everywhere. We felt sure that the change would please all, and prove a much more potent factor in the dissemination of the Koreshan message to the world. And so it is indeed proving to be. We publish in another column, extracts from some of the many letters received. We thank all friends for their kind expressions, and continued efforts to induce others to become readers of the Magazine of Positive Progress.

The problem of obtaining 10,000 subscriptions during the present year is being seriously entertained by a number of our friends. It should be a forward movement through every month of the year. Let the Magazine be allowed to attract attention wherever possible. Keep calling attention of friends to its unique features, its stand for advanced reform along all lines, and its advocacy of the principles of the new order of the world. If you talk with friends, personally pointing out articles which have pleased you, the variety of subjects discussed, and the ground covered, you may induce interest on the part of many others.

Friends here and there all over the country, feel disposed to urge subscriptions to this Magazine. Most of our friends desire to preserve their own copies; and in their work of inter-

esting others, additional copies are desired. Such of our friends may also feel disposed to cooperate with us in bearing the expense of extra copies. We think such coöperators with us would gladly pay five cents per copy for judicious use in their respective vicinities. The following is an extract from one of our readers, who will do good work this year:

"If you can spare them, I should like a few copies to use as samples for subscription work. I will try to get a part of the 10,000 new subscribers that you want this year. I intend to put forth my best efforts this year to further the cause of Koreshanity. I have tried in the past to do this, but not with any very marked success. However, I shall keep at it persistently and with confidence in the final results, for I know that the truths of Koreshanity shall in the end come out triumphant."

A large number of our readers are in towns and cities. At almost every railroad station there is a newsstand, where THE FLAMING SWORD should be on sale, exhibited alongside the numerous other magazines of the day. It is difficult to introduce a publication to the public through the news companies, unless the matter is extremely popular. Our friends would do well to endeavor to have the news agents in their vicinities, to place THE FLAMING SWORD MAGAZINE on sale.

By way of suggestion along this line, we append the following extract from a letter from a staunch friend of Koreshanity. It points out what may be

done in every part of the country; and we trust its suggestions may be considered by many. We shall be glad to give particulars to any one desiring to work up a demand for the Magazine.

"I take the liberty of making a suggestion to you in behalf of your monthly publication; and I trust you will not consider me unduly forward in presenting it to you unsolicited. As you are no doubt aware there is an enormous passenger traffic between New York and New Jersey. I have long observed the ever increasing sale of periodicals from the newsstands located at all the Jersey stations of the different roads.

"My suggestion is, that you have a gentleman living in New York, who is interested in Koreshanity, go to four or five of the newsdealers of the principal railroad stations on the New Jersey side, make arrangements with them to sell your Magazine; agreeing to supply them as demand for them increases; he to deliver them each month (or until the dealers fit to communicate their orders direct to your publishing house), and to also supply each stand with an announcement card with the monthly issue when delivered.

"I speak of the New Jersey stations particularly, because I have noted how many magazines are sold at the booths, and because people waiting for their trains are not so disturbed as in New York houses; and are furthermore generally annoyed, or quieted after the trip across the river, and are on the lookout for a stimulant of some kind. Two or three months will show you what is to be done in this field; which of course would determine your future policy.

"Once in the hands of the crowd, success will be assured; for you will touch every grade of society from the richest to the poorest; and you have arranged your matter as to attract all classes of thought."

Education Under Government Control

What are the schools for? To instruct children, it will be said. Yes, but in what, and how? If there were none but little children in the schools, and if they were to be taught nothing more than to read, and spell and write and multiply numbers, and after that be left to themselves to do or be what they would, the public responsibility would be easily met.

But everybody knows that that cannot be considered a perfect education. Schools that provide an education which meets the outlook of modern life and are at all adequate to the progress of the world, must result from government policies and in very considerable measure from government appropriations. The people are coming to demand that their governments shall provide education to the very limits of human knowledge.

The schools are not confined to children. They have fullgrown men and women who are searching the depths of knowledge. When we go beyond educational elements we begin to shape and direct the after life. When we set up high schools and colleges and technical and professional institutions we are not only giving students the implements and the power which may do things, but we are signifying the importance of the things to be done. * *

Nothing is clearer than that the government may and must use the schools to give initiative, versatility, and efficiency to the people, and so trend to the national character. The schools may and ought to be used to establish the place of the nation in the world. But what ought to be the accepted ideals of a perfect education, and by what means and in what way are they to be attained? These are questions for the altruistic minds which are most experienced in education and in statecraft; for the school men, but by no means for them alone; for the statesmen as well. They are to be met in the light of the world's experience, and the solution will be aided by respecting popular feeling and tendencies.

The ancients had a very inadequate conception of the possibilities of the people, and of course, quite as inadequate plans for accomplishing ends. The moderns see more clearly, and are planning more effectively. But we are all sufficiently in need of knowing more. Ways for improving education absorb the attention of teachers in their spare hours. Teachers need help from the best thinkers outside the schools. If I had the whole responsibility of perfecting the system, I would:

(a) Simplify the work in the primary schools and confine it more closely to the essentials.

(b) Engraft upon the system much more of the work which is done in the trade and commercial schools of Germany.

(c) Take measures to assure the attendance of all who ought to be in school.

(d) Make definite laws to encourage more gifts to education, by assuring the more exact fulfilment of the wishes of the givers.

(e) Require college preparation for all teachers in the high schools, and high school training for teachers in the elementary schools.

(f) Give larger public recognition to the fact that it is a function of the state to aid men and women to improve themselves outside of the schools.—*Youth's Companion*.

Encouraging Words From Our Friends

"When I learned that our weekly FLAMING SWORD was to be no more, for a moment I thought how much I shall miss it; but almost instantly I saw it was best to have it a monthly, and seemed to see the attractive SWORD on the newsstands with the other monthlies, and being bought and read by many. It is certainly an advance step, and I am more than pleased with the Magazine. It came yesterday, and to me it is perfect in every detail. I just admired and fondled it, as it were; and topic after topic had new interests for me. May it grow and flourish this year beyond our highest expectations."—M. J. B.

"I am so very glad to say that THE SWORD is better now than it was heretofore. I mean that there is more matter in it for the masses. It is highly appreciated by all who come in touch with it. We are all very proud of the Magazine."—C. J.

"I received the new edition of THE FLAMING SWORD, and I want to tell you how pleased I am with it. And I know I am going to enjoy reading it more than ever. The new departments added are very interesting. And I hope in time to derive all the benefit possible from the contents of the Magazine."—G. E. W.

"Enclosed find 50 cts., for which please send me as many of the new monthly January number FLAMING SWORD as you can afford. I am so immensely pleased with mine that I want my friends to have one, and probably by so doing they may subscribe."—Mrs. M. K. F.

"I received first copy of THE FLAMING SWORD in its new form yesterday, and take pleasure in dropping you a few lines of commendation upon the general appearance and make up of the Magazine. While I do miss the weekly visits, and also think that the monthly will hardly contain as much reading matter as four weekly issues; yet I believe that in magazine form it will be better suited for general distribution and the demands and requirements of the reading public, whom you wish to interest in the Koreshan System. A magazine seems to appeal to the public more than a paper, even though the contents be much the same."—Wm. L. B.

"Accept my congratulations upon the splendid appearance and priceless quality of the first issue of the monthly. It ought to have an immense circulation."—C. B.

"I congratulate you heartily on the fine appearance of our beloved paper, THE FLAMING SWORD. Although a monthly, I think we are more than compensated for the loss of the weekly, in the additional interesting matter. I am so glad we are going to have an hygienic corner, something I have long wished for."—S. P.

"Of all the reading matter I have, I value THE FLAMING SWORD most highly. If I had to cut off all but one, they would all go but yours. I am sure I can say nothing better in its praise, can I?"—Mrs. G. D. C.

"THE FLAMING SWORD came yesterday. It is O. K."—P. A. C.

"I have just received my copy of THE SWORD, and congratulate you upon its fine appearance."—H. de J.

"Allow me to express my appreciation of the most valuable monthly published, THE FLAMING SWORD."—E. C. W.

"I am well pleased with the brand-new SWORD. Hope it will cleave error, falsehood, and old fogysim, as never before."—Prof. P. A. E.

The Humorous Side of Things

The Reason For It

A vinegar-faced old woman, traveling on an L. C. C. car, remonstrated vainly with the big Irishman who was distributing his tobacco smoke among the outside passengers. He listened, without making retort, till the woman, losing her patience, exclaimed:

"You old brute, if you were my husband I'd give you poison!"

Giving a complacent puff to his pipe, Pat looked at her steadily, and replied:

"Begorra, if I was your husband I'd take it!"

Translation Exercises

Many ludicrous mistakes are made by foreigners in grasping the meaning of some of our common English expressions. A young German attending the California State University, translated "The Spirit is willing, but the flesh is weak," into "The ghost is willing but the meat isn't able." And a Filipino youth fairly set the class in an uproar by the statement that "Out of sight, out of mind," meant, "The invisible is insane."

Little Johnny's Model

Little Johnny, having in his possession a couple of bantam hens, which laid very small eggs, suddenly hit on a plan. Going the next morning to the fowl-run, Johnny's father was surprised to find an ostrich egg tied to one of the beams, and above it a card with the words: "Keep your eye on this and do your best."

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He Kept Quiet

"Mom," said little Patsy, "won't ye gimme candy now?"

Whisht!" cried his mother, "didn't I tell ye I'd give ye none at all if ye didn't kape quiet?"

"Yes'm."

"Well, the longer ye kape quiet the sooner ye'll get it!"

INTERESTING BOOKS AND PERIODICALS

The Kneipp Cure; a literal translation of "Meine Wasserkur," (My Water Cure) by Rev. Sabastian Kneipp. Translated by B. Lust, 111 E. 59th St., New York.

This interesting work is divided into three parts,—Water Applications, Apothica, and Diseases. The first part contains some very valuable rules for the use of water in baths, gushes, bandages, etc., and also in drinking. In the second part, the uses of a great number of medicinal herbs are given. In the third part, the author enumerates a number of common diseases, and gives the remedies according to his water and herb cure. The book is written in such a style that the ordinary reader will have no difficulty in applying the author's methods.

The Arena.—The February issue contains an interesting article on Photography. On political topics, Hon. Dr. Clark's article, "Constitutional Changes Demanded to Bulwark Democratic Government," is worth a careful perusal. In the Mirror of the Present, the question of child slavery is dealt with, also municipal ownership. There is also a brief account of the co-operative movements of the New World. "Rambles in Boston with the Poet of the Sierras," and "A Conversation with Joaquin Miller," are interesting reading.

Health Culture.—The February issue contains, among other interesting matter, some articles on Physical Exercise, including the "Nebuchadnezzar" Exercise; one on Vegetarianism; and one entitled, "The Cause and Cure of Bad Temper." The writer ends this article by saying, "Love God and your neighbor as yourself. That is all." A good deal, we think, and something that, in the present state of the world, to be very much easier said than done.

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